

**Descriptive Catalogue of Some Manuscripts  
bearing on Zoroastrianism and pertaining  
to the Different Collections**

IN THE

**MULLA FEROZE LIBRARY**

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PREPARED BY

**ERVAD BOMANJI NUSSERWANJI DHABHAR, M.A.**

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## FOREWORD

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I had the pleasure of starting a Fund to perpetuate the memory of the late Ervad Edulji Kersaspji Antia, a known Avesta Pahlavi scholar who had served the Parsee Punchayet in one capacity or another for about half a century as a Fellow and teacher in the Sir Jamsetjee Jejeebhoy Zarthosti Madressa and as the superintendent of Religious Education given by the Trustees of the Punchayet to the students of the Sir Jamsetjee and other schools in Bombay and in the mofussil. Ervad Antia's friends and admirers subscribed a sum of Rs. 3,166 and at a meeting held on 29th April 1915 resolved to hand it over to the Trustees of the Parsee Punchayet to open an account in the name of the deceased in their own books. The sum was so handed over with a letter dated 30th March 1916, with a request that it be kept invested, and its income be used for the purposes stated in the letter.

The Trustees have thought it desirable to use the accumulated income of this Fund, to get prepared and published a description of many of the manuscripts in the Mulla Feroze Library which have not been described at all or not fully described hitherto.

In drawing up the description it was requested that particular attention be paid to the colophons so as to bring out from them all interesting facts relating to Parsi history and especially Parsi literary history, for as is well-known to scholars, the colophons of manuscripts furnish some of the best materials for such research. The work was entrusted to an experienced scholar Mr. Bomanji Nasarvanji Dhabhar, M.A., and the Trustees are pleased to note the very satisfactory way in which he has done it.

*August 1922.*

209, Hornby Road,  
Fort, Bombay.

JIVANJI JAMSHEDJI MODI,

*Secretary.*

*P.S.*—The Index of Persons has been kindly prepared by Mr. Muncherji Pestonji Khareghat, I.C.S. (Retired.)

J. J. M.

## Preface.

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In this Catalogue are included such MSS. of the Mulla Feroze Library as relate to the Zoroastrian religion, literature, history, legends, etc. These MSS. are scattered over different Collections of the Library and a selection therefrom is made of them for the purpose in hand, [See foot-note, p. 1], barring such MSS. as have been already described in their respective printed Catalogues by Prof. Rehatsek and Mr. Brelvi. However, some eight MSS. already described by Prof. Rehatsek in 1873 and some fifteen by Mr. Brelvi and myself in 1917 in their Catalogues—pointed out in their proper place in this Catalogue—, have been inserted here for fuller or more correct description, or for drawing the attention of scholars to some important points inadvertently omitted. For instance, Rehatsek's description of some MSS. on Zoroastrianism included in the VIIIth classification of the "Religious Works" in his Catalogue has been modified on a further examination of these MSS. Again, of the MSS. included here from Mr. Brelvi's Catalogue, No. 106 calls for particular remarks, for which see below.

All the MSS. in this Catalogue are fully described. Some of these bear no colophons and hence it is impossible to trace them to their antecedents and to arrive at any particular conclusion about them; but colophons to a great many of these MSS., whether written in Pahlavi, Pazend, Persian or Gujarati, have been deciphered and their important contents embodied in their description. Some seven of these colophons have been given in the original *in extenso* at the end of this Catalogue in the form of Appendices. For instance, Appendix A gives in Persian a colophon to a MS. written by Jamasp Hakim which on account of some views expressed therein about the Indian Parsees has been particularly commented on below. The remaining Appendices in Pahlavi—six in number, one whereof is the longest ever found in any MSS.—are given here *in extenso* for the light they throw on antecedent MSS. no longer in existence, or for the genealogy of the writers of these MSS., as also for

the peculiar orthography and style adopted by them, as a specimen of later Pahlavi. A literal translation of all these Appendices has also been included in this volume. Attention is drawn here to such MSS. of this Catalogue, as require special remarks.

**No. 3.**—This MS. was written and completed by Jamasp Hakim only three days before he started from Bombay for Persia. Another MS. M5 (one of Dr. Haug's Collection at Munich) was written and completed by him, five days before his departure, (See Geldner: *Prolegomena*, p. VII, note), a counterpart whereof—MS. No. R18—is in the K. R. Cama Institute. Jamasp landed in Bombay on 11-7-1091 A.Y. and started for Persia on 26-1-1093 A.Y. He wrote and completed M5 on 21-1-1093 A.Y., and this No. 3 of the Catalogue on 23-1-1093 A.Y. Another MS. K 13 (one of the Copenhagen Collection) which contains the Farvardin Yasht and which was written and completed on day Sarosh, month Din (Dae) A.Y. 1090 must have been brought here by him from Persia. (See Geldner, *Prolegomena*, p. VII). Now from the colophons of these MSS, either original or copies thereof, we learn that the Parsis of India had not got the Farvardin Yasht with them ever since their immigration into India. This tradition so persistently made current here on the high authority of Jamasp is totally deprived of its vulgar credibility when we know that Yasht MSS. which contained the Farvardin Yasht, and which were written about a century before the arrival of Jamasp had their existence in India. For instance, MS. F. 1 called by Geldner "the ancestral MS. of most of the Yasht copies" (*Prolegomena*, p. III), was written in A.Y. 960 by Dastur Asdin Kaka of Navsari. Again Pt. I, a MS. with *all* the Yashts was written in A.Y. 994 by one Herbad Darab of Surat (*Prolegomena*, p. XII). These MSS., then, not to say anything of the innumerable Yasht MSS. without date, disprove, once for all, the supposed theory about the Farvardin Yasht. The fact is, that Dastur Jamasp Asa of Navsari who had addressed a letter (see further below) in A.Y. 1089 to the Iranian priests had therein asked for some new books or treatises on Zoroastrianism, and the Irani Dasturs, having nothing new to part with, must have sent Jamasp to India with a reply to the letter and provided with a quantity of Hom and a copy

of the Farvardin Yasht, which MS.—presumably K13 mentioned above—must have been given as a gift to the Indian Parsees from their Irani brethren.

Again, it is said in the colophon of M5, or its counterpart R 18 of the K. R. Cama Institute, that the Anjuman of Iran sent Jamasp with the answers to the different questions proposed by the Mobeds and Behdins of Hindustan. Now it is not generally known that these answers were given in response to twelve questions proposed by Dastur Jamasp Asa of Navsari and others. Fortunately, a MS. of mixed contents, in the Library of the late Dastur Kaikhusro J. Jamasp Asa, a lineal descendant of this Jamasp Asa, has by this time been unearthed, which contains a letter with twelve questions addressed to the Anjuman of Iran by Dastur Jamasp in the name of the congregation of Navsari, and which is dated on day Bâd, month Farvardin, A.Y. 1089. This, therefore, is the correct date of the letter written by Jamasp Asa. Prof. Hodivala, in his "Studies in Parsi History" (p. 340) says that "the author of the Parsi Prakash informs us that the original Indian letter was indited in 1721 A.C.," and again adds in a footnote that according to *Tawarikh-i-Khândân-i-Dastur Jamasp Asa*, the letter was written two years earlier, i.e., in 1719 A. C." This latter date, viz., 1719, is proved to be the correct one by the manuscript referred to.

Prof. Hodivala, who was not able to procure any copy of the Questions or of the Answers, of what is now generally known as Jamasp Asa's Rivayet says (*Ibid*, p. 340.): "Unfortunately the date of the Reply is not at all mentioned nor is there any reference to the public or private Library in which a copy can be found. I must confess that I have never come across any myself." In this connection, it is worth noting here that this Catalogue contains a MS. (No. 120), which, among other subjects, includes the Reply to the letter of Dastur Jamasp Asa. The handwriting is very uninviting, but, all the same, this MS., now for the first time brought to light, supplies the link, long since missing, in the series of the various Rivayets. The date of the Reply to Jamasp Asa's questions is recorded in this new acquisition and it is day Anaram, month Ardibehesht, A.Y. 1090, A.H. 1133.

It will not be out of place to state here that another tradition connected with the name of Jamasp Hakim has equally gained currency but which can now be safely set aside by the new light brought to bear on it through new acquisitions of MSS. It is this that "the visit of Dastur Jamasp Wilâyatî appears to have first called the attention of the Indian Parsis to the fact that their calendar was exactly one month behind that of their Persian brethren". (Haug's *Essays on the Parsees*, p. 57). MS. No. 123 of this Catalogue which contains a letter from Iran written in A.Y. 1005 sets all doubts at rest on this point too. It appears from this letter that the Indians were already informed of this difference and so had written to Persia for proper guidance. This very rare MS. of this Catalogue "which has not been referred to in any account of the Rivayets" (Hodivala, p. 330) has, so far as has been ascertained, only one counterpart preserved in a MS. transcribed by Barzo Kamdin, called BK. in A.Y. 1006. (See Hodivala, p. 310 and pp. 331-32, and Dr. J. J. Modi: *Introduction to Darab Hormazyar's Rivayet*, p. 10).

**No. 8.**—This MS. contains, besides two more texts, a Rivayat in Pazend which is the same as the Pazend Rivayat included in the "Pazend Texts" edited by the late Ervad E. K. Antia (pp. 214-242). It is not generally known that this is Kamdin Shapur's Rivayat. Besides another Rivayet written in neo-Persian (A.Y. 928), Kamdin Shapur must have brought this Pazend Rivayet also from Persia, extracts whereof, transcribed word for word into Persian, are found embodied in Barzo Kamdin's as well as Darab Hormazdiar's Rivayat, and this can better be deciphered with the aid of the original Pazend which itself, on account of the whims and vagaries of copyists, sometimes baffles our attempts at proper decipherment. So far as is ascertained, we have only two Rivayats in Pazend, one brought by Kamdin Shapur and the other by Kama Asa or Kama Bohra. (See MS. No. 241: *Hormazyar's Rivayet*, of the K. R. Cama Institute, pp. 1-75).

**No. 19.**—This Yasna from Hoshang Siavakhsh's copy furnishes a very good text, both of Avesta and Pahlavi, and hence it is that many copies of it are found in public and private libraries. It

gives two important colophons, the first whereof is in the form of an Introduction which is the longest ever found in any MS. As "it gives interesting information about the descent of its antecedents" (Geldner: *Prolegomena*, p. XIII) and as it "may be considered as a specimen of fifteenth century Pahlavi as written in Iran" (West: *Grundriss der iran. Phil.*, p. 84), it is reproduced in full in the Appendix.

**Nos. 20 and 32.**—These MSS. contain a Pahlavi commentary on the Ashem Vohu formula, not generally found in the Pahlavi Khorda Avesta MSS. This Pahlavi text which seems to have been latterly composed is very rare and a Persian paraphrase of it is found in Darab Hormazyar's Rivayat (Unvala's Litho. text, Vol. I, pp. 19-20). Darab does not say, as is usual with him, whence this Persian version is taken.

**No. 22.**—The title "Saddar Bundelesh," it appears, is given by Darab Hormazdyar to the Persian Shayast-lâ-Shayast brought from Persia by Kama Bohra in A.Y. 896, as it is written on the lines of the Saddar Nasr. This MS., as well as similar copies found in other libraries, is given the same title "Saddar Bundelesh" which is simply an indifferent grouping of some chapters of the Pahlavi Shayast-lâ-Shayast together with some from Pahlavi Bundelesh.

**Nos. 30 and 33.**—The text of the Pahlavi Khud Patet is found in these MSS. only, nearly all the Khordeh Avesta MSS. having omitted it. It will be shortly published by the Trustees of the Parsee Panchayet in the Pahlavi Khordeh Avesta.

**Nos. 58 and 81.**—These MSS. contain the Persian version of the Yasna. As this version is very rarely found, it ought to be printed to be once for all preserved from the ravages of time. It "vies with, or even surpasses, Neryosangh in value because it gives us the most direct clue to the at times almost inscrutable Pahlavi, and it must be itself a descendant of Parsi translations of the Pahlavi which existed from times long previous to Neryosangh." (Mills: *Studies of the Five Zoroastrian Gathas*, Introduction, p. XXVI).



No. 106 (Mr. Brelvi's No. VIII, 3).—This MS.—Barzo Kamadin's Rivayet—although very voluminous is defective in itself inasmuch as some 90 folios from its original have been found missing. The writer of this MS., Dastur Erachji, informs us in a note of this omission which gives a clue to the deficient state of the next subject abruptly beginning from this point in other MSS. This MS. is included here to mark this particular deficiency in the text for the guidance of scholars. And it is to be greatly regretted that these lost folios, either the original or copies of them, have not been yet met with in the Rivayat MSS. of any library. For example, all copies of Darab Hormazdyar's Rivayat begin at this point abruptly. Other copies tell the same tale. (See MSS. 103, 111, and 123 of this Catalogue). This deficient text abruptly begins in all such MSS. with the words *dashtan va roghan afshar kardan*, etc. which without the previous context cannot give any proper sense. As this is part of a Nirang, Dr. West, not being aware of the deficient state of the text here, gives the heading of this subject as 'Afsun, or incantation when anointing with oil'; but although *roghan* or oil is mentioned in this Nirang, it is impossible to say what is properly meant on account of the dislocation of the text.

No. 123.—This MS. which has been lately acquired by the Library is very important as it contains a Collection of various Rivayets. So far as has been ascertained, only two copies of it are found elsewhere, one in the Meherji Rana Library of Navsari (No. T 33) and one called MK. in Prof. Hodivala's possession. ("Studies in Parsi History," p. 279. note.)

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DESCRIPTIVE CATALOGUE of some MSS. bearing  
on Zoroastrianism and pertaining to the  
different Collections in the Mulla  
Feeroz Library.

\* 1. (1) Minokherad (Pazend—in Persian character)  
with Persian interlinear translation.

8-8" x 8". Bound in leather covers, a little loose ; country-made paper, discoloured by moisture ; margin damaged, in many places, by moths ; ff. 357 to 408 (marked in Gujarati numerals). The MS. must have formed part of a larger work, as it commences at f. 357. Generally written 14 ll. to the page, but there are many blanks. Each page contains 7 lines of Pazend text, beautifully written with Persian interlinear translation, oft times omitted. Text, as well as translation, sometimes written on margin. The writing is 'a specimen of calligraphy'. The catch-word in nearly all places is cut off by the binder, so are the numbers of the folios. The *Pursid* and *Pâsokh* (i.e., Question and Answer) marked in red ink.

The answer to the question of Ch. 56 is inadvertently repeated in the body of Ch. 57.

\* The numbers in black types are serially given to this Collection. The numbers given in brackets in small types are those given to the MSS. in different series pertaining to different Collections in the Mulla Firuz Library and these numbers will not be here found serial as printed works have also been included in all the series. Thus Nos. 1-74 as serially given here form the M. F. Library's original collection of Avesta, Pahlavi, Pazend, Persian and Gujarati MSS. bearing on the Zoroastrian religion and literature. Nos. 75-76 belong to Khan Bahadur B. B. Patel's Collection. Nos. 77-95 represent Mr. H. S. LelINVALA's Collection of Avesta, Pahlavi, Pazend, Persian and Gujarati MSS. bearing on the Zoroastrian religion. No. 96 is found classfied in the Gujarati series of the Library. Nos. 97-118 belong to the Persian series of the Library. No. 119 represents a MS. of Mr. H. S. LelINVALA's Collection, but classified in the Persian series of that Collection. Nos. 120-128 are MSS. belonging to Ervad S. D. Bharucha's Collection. As all these MSS. have been described fully in English, the Persian headings borne by the greater part of them have been dropped.



MS. written by Kaus Dastur Rustomji (father of Mulla Feeroz in whose name the library is founded). [Part of the name Kaus is eaten away by worms]. This MS. is described by Dr. Rehatsek in his Catalogue of the Mulla Firuz Library, pp. 179-180.

Two MSS. of this class are described by Dr. West in the Introduction, pp. XVI-XVII, to his "Book of the Mainyo-i-Khard (the Pazend and Sanscrit Texts)."

2. (2) **Visperad** (Avesta and Pahlavi); **Sarosh Hadokht** (Avesta with Pazend and Sanskrit translation); and the **Havanim and Vishapām** (i.e., the 9th and 10th Hās of Yasna) in Avesta with Persian translation.

6.3" × 5.5". Bound in leather covers, worn out and slightly loose; country-made paper, a little worm-eaten. Writing distinct; ff. 150 (only ff. 6-27 are marked in Gujarati numerals). All the texts are written 9 ll. to the page. Incomplete at the end. No colophon.

Contents :—

I. **Visperad** (Avesta and Pahlavi), ff. 1-84.

II. **Sarosh Yasht Hadokht** (Avesta with Pazend and Sanskrit translation), ff. 85-113. Six sections only of the first *karde* (upto the word *handvaremna*) are translated into Sanskrit which is, as usual, written upside down; the Sanskrit of the rest of the *karde* being omitted with blanks for filling up the gaps. The Yasht, then, runs on to the end again with Pazend and Sanskrit version.

III. **Havanim and Vishapām** (Avesta with Persian translation), ff. 113-150. This is incomplete as it only runs on to § 16 of the 10th Hā (upto *dratō nōit ahmī*).

3. (3) **Pahlavi-Pazend Glossary.**

5.3" × 3.5". Bound in brown leather covers; fearfully damaged by damp and by worms so that most of the leaves are falling out, chiefly at the bottom of the latter part; pages comprising the colophon are mostly damaged by worms. The MS. has only ff. 229 to 264 (marked in Arabic numerals in red and black ink). As the first folio begins with No. 229, the MS. must be part of a larger

Mr. D. M. Madon (Intro. p. XH, foot-note, and Intro. pp. XVI-XVIII, foot-notes).

Colophon in Persian (p. 191):—Written by Dastur E. S. Meherji Rana, and completed on day Astad, month Adar, A.Y. 1236, from a copy thereof in the possession of Dastur Kekobadji Rustomji Meherji Rana of Navsari.

12. (12) **Dinkard—Book III, Vol. I.**

13" x 7-8". Bound in hard brown leather covers; neatly written on thin European paper; pp. 572 (marked in Arabic numerals) written 15 ll. to the page; ink corrosive; principal headings in red ink; very rarely some Pahlavi words are explained in Persian.

Colophon in Persian (pp. 571-72):—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama from a copy of Dastur P. B. Sanjana and completed on day Hormazd, month Meher, A.Y. 1234.

13. (13) **Dinkard—Books IV-IX; Vol. II.**

13" x 7-8". Bound in hard brown leather covers; neatly written on thin European paper; pp. 612 (marked in Arabic numerals) written 15 ll. to the page; six folios from p. 307 to p. 318 loose; ink corrosive. Contents:—

Book IV (pp. 1-38); Book V (pp. 38-97); Book VI (pp. 97-282); Book VII (pp. 282-386); Book VIII (pp. 386-486); Book IX (pp. 486-599).

The 8th book ends abruptly at p. 486, l. 7 (upto *châgân shust-an*), [Vide "The Complete Text of the Dinkard," by Mr. Madon, p. 780, l. 8], and although several folios are lost from here, the text of the 9th book runs on continuously from p. 486, l. 7, beginning with the words *âdâsh madam*... [See the printed text, p. 967, l. 7], pp. 599-611 comprise the original colophons to the Dinkard.

Colophon in Persian (pp. 611-12):—Written by Dastur E. S. Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama from a copy of Mr. Cama himself and completed on day Bâd (Goyâd), month Farvardin, A.Y. 1234.

**14. (14) Dâdistân-i Dînîk with its accompaniments.**

12·5" × 7·8". Bound in hard brown leather covers ; in good condition ; neatly written on thin European paper ; pp. 548 (marked in Arabic numerals), written 15 ll. to the page. Different texts are given under the general heading *Dâdistân-i Dînîk*. The MS. abruptly begins with a portion of :—

**I. The Pahlavi Rivayet preceding the Dâdistân** (pp. 1-35) beginning with the words *pavan padyâv*..... [corresponding to the text of the printed edition from p. 171, l. 4 (from the fourth word) upto p. 200 (end)].

**II. The Dâdistân-i Dînîk** (pp. 35-321).

Colophon in Persian (p. 321) :—Written by Dastur Erachji S. Meherji Rana for the Mulla Firuz Library, and completed on day Amerdâd, month Behman, A.Y. 1241.

**III. The Pahlavi Rivâyet following the Dâdistân** (pp. 321-31), corresponding to pp. 201-10 of the printed text.

**IV. The Epistles of Mânushcheher** (pp. 331-400). At p. 363, l. 7, of the MS. there is a remark in Persian that 8 folios of the original are missing here. This lost portion comprises the text of the printed edition of the Epistles from p. 37; (Epistle I, Ch. VII, l. 11, from the word *barashnîh*) upto p. 58 (Ep. II, Ch. I, l. 8, upto *paskhav*.)

**V. (a) The Selections of Zâdsparam** (pp. 400-480) : 1st series, comprising Chapters I-XXII, XXIV, XXV, XXIII, as translated by Dr. West in S. B. E., Vols. V, XLVII and XXVII.

**(b) The Selections of Zâdsparam**, 2nd series (pp. 480-510).

**(c) The Selections of Zâdsparam**, 3rd series (pp. 510-547)—incomplete.

Colophon in Gujarati (p. 548) :—Written for the Mulla Firuz Library at the instance of Mr. K. R. Cama by Dastur Erachji S. Meherji Rana and completed on day Behram, month

Khordad, A.Y. 1242, from a copy of Ervad T. D. Anklesaria who had ordered it from Iran through Mobed Tirandaz Ardeshir Irani.

15. (15) **Vendidâd Sâde, Iranian, with Nirang.**

14.7"×9.8". Bound in strong red leather covers, a little perforated by worms; margin worm-eaten; thin country-made paper; valuable Iranian Vendidâd, beautifully written; many corrections by a later hand; ritual directions in red ink; ff. 324 (marked in Arabic numerals)—written 17 ll. to the page; on f. 35, there is a plan of the Yazashn-gâh.

The colophon\* is given on ff. 182-83 at the end of the 9th fargard and also at the end of MS. (f. 324). ff. 322-324 give the ceremony of the consecration of Nirangdin (in Pahlavi). According to the above colophons, the MS. was written by Khosro Noshervan Rustom Shehriar Mahvindâd, Vâhram, Meheravan Noshervan Rustom Sheheriar Vâhram Dahishn-yâr Meherâvân in the village of Turkabad in Yazd for the Dasturs and Mobeds of India and completed on day Adar, month Avan, A.Y. 987.

It appears from the genealogy of the writer that he is a brother of Meher-âvân who wrote K 43 in A.Y. 938 [See West, S. B. E., Vol. XXIV, Intro. p. XVIII]. Geldner has described this MS. as M f 2 in the Prolegomena to his *Avesta*, p. XI *et. seq.* In this Prolegomena (p. XXII) Geldner says that "M f 2 was copied in 1618 [A.Y. 987] by Khûsrôb who does not mention his source." But the source is mentioned by the writer in the colophon given at the end of the 9th fargard, which is reproduced here in the Appendix (q. v.) The scribe therein states, that the MS. was written from a copy of Siavakhsh Sheheryar Ardeshir. Again, as Geldner states, the year A.D. 1516 is elsewhere attested for the copyist Sheheriar Ardeshir: hence our MS. is transcribed in A.Y. 987 from a MS. nearly 100 years old. This MS. Mf 2 is further described by Geldner in "Avesta, Pahlavi and Ancient Persian Studies," p. 23.

\* See Appendix C.

From the Persian Rivayets, it appears that this Vendidad was sent as a gift to India by Khusro Dastur Noshervan and Dastur Rustom.

16. (16) Yasna with Nirang, Fravashi, Visperad, Siroza, etc., by Rustom Gushtasp.

9"×6-1". Strong binding in black leather covers ; somewhat worm-eaten ; new margins supplied in many places ; country-made paper. A very excellent Iranian MS. beautifully written ; " executed with great care " ; " represents the best Yasna tradition " ; ritual indications given in Pahlavi in red ink, pale on account of age ; marginal notes occasionally given ; ff. 183 + 55=238 (marked in Persian words). Contents :—

1. **Yasna with Nirang**, ff 1-145, written 18 ll. to the page.  
According to the colophon,\* the MS. was written by Rnstom Gushtâsp Ardeshir Gûstâsp in honour of the memory of his son Behram, and completed on day Zamyād, month Avân, A.Y. 1090 [and, not A.Y. 1080 as stated on the label]. This part of the MS. called Mf<sub>1</sub> is described by Geldner in the Prolegomena to his *Avesta*, p. XI et seq., and also in "Avesta, Pahlavi and Ancient Persian Studies," p. 21.
2. **Fravashi** (ff. 146-173)—written 21 ll. to the page.
3. The Khshnuman of day Khordâd, month Farvardin (f. 173)—abbreviated, given under the heading — رڼو و نو د ژمادى مياشته
4. Sirojā (ff. 173-174 )—abbreviated, given under the heading of رڼو و نو د سړوجا مياشته
5. Khshnuman of the Gathas—(ff. 174-75), under the heading رڼو و نو د گاتھو ميانوسنه
6. Nām-Setâyashn (Pah.)—ff. 175-76.
7. The Setâyash. of Din, Marespend and Sarosh (Pah) —ff. 176-77.
8. Nâm-i Khâvar (Persian)—ff. 177-78.
9. Chithrem būyād ( Persian)—ff. 178-79.

\* See Appendix D.

This MS. is an exact copy of the text published in A.C. 1848 at the expense of the Sir J. J. Translation Fund and edited by the late Dastur P. B. Sanjana who states in his Gujarati Introduction (adapted from the original colophon in Pahlavi given on p. 284 of our MS.) that it was edited by him from a MS. completed on the 21st day of the 5th month, A.Y. 1123, and written by Mobed Navroj Rustomji Darabji Sanjana, an uncle of the late Dastur Edalji Darabji Sanjana, from an old MS. brought to India and deposited in the Mody Library at Surat, which was written by Dastur Dât-pîrâi Shâpur Mehryâr of Kerman and completed on the day Vât of the month Ardibehesht, A.Y. 609.

Colophon of the scribe in Persian :—Written by Dastur E. S. Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama and completed on the 26th day of the 8th month, A.Y. 1234. For a description of the *Vajarkard*, see Haug's Essays, (3rd edition), p. 100, and Grundriss der iran. Phil.: Die Pahlavi-Litteratur, by Dr. West, pp. 89-90.

**8. (8) Visperad Sâde (with abbreviated Yasna); Vish-tâsp Yasht with Nirang (abbreviated) ; and a portion of the Rivâyet in Pazend.**

11·3" × 9·5". Bound in white parchment ; covers hard, both loose ; MS. perforated by worms ; country-made paper ; some folios loose ; beautiful Indian writing ; ff. 75 (marked in Arabic numerals, of which f. 61 is blank) ; ritual indications in Pahlavi. Contents :—

**I. Visperad Sâde with abbreviated Yasna, ff. 1-33.** The Visperad with the ritual directions is given *in extenso* and the Yasna chapters are only indicated.

From the colophon\* in Pahlavi (f. 33 a), it appears that the MS. was written by Ashdin Kâkâ Dhampâl Lakhmidhar (Ervad) in Navsari and completed on day Khordâd, month Farvardin, A.Y. 941.

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\* Reproduced in Appendix B.



II. **Vishtâsp Yasht with Nirang** (*i.e.*, ritual indications), abbreviated, ff. 33-52.

III. **A portion of the Rivâyet in Pazend**, ff. 52-75. Same as the Pazend Rivâyet (pp. 214-242) of "Pazend Texts, collected and collated," by Ervad E. K. Antia; the first two subjects being (1) the ceremony of the Nirangdin and (2) the ceremony of the consecration of the Atesh Behram.

Dastur Asdin Kaka, the writer of the Vispered, was a learned Dastur of Navsari. A Khordeh-Avesta MS. written by him in A.Y. 921 is in the Navsari Meherji Rana Library. He is one of the dignitaries addressed by the Irani Dasturs in Kaus Kamdin's Rivayet (A.Y. 922 ?), Dastur Meherji Rana being the first.

9. (9) **Vishtâsp Sâde** (Avesta, with ritual directions in Pahlavi).

10"×7·2". Bound in hard brown leather covers, both torn off; written on thin European paper—bluish; injured by worms, specially the margin; ff. 306 (unnumbered) with 6 blank leaves on both sides—written 15 ll. to page; very beautiful Iranian writing; ritual directions in Pahlavi in red ink. Folio 59b (unnumbered) is left blank for a plan of the Yazashngâh. No colophon, but it seems to be an old MS.

This MS., a variety of the Vendidad Sâde, is generally called Vishtâsp Sâde. In fact, it is by some called the Vendidad of the Ujirin Gâh (see p. 18 of "Avesta, Pahlavi and Ancient Persian Studies"). The Yasht proper is divided into 8 chapters. It is "an obscure text, grammatically quite corrupt, and completed from manifold sources without any inner connection, which has nothing to do with the ordinary Yashts." (Geldner).

The text arrangement of the Vishtâsp Sâde is the same as that of the Vendidad Sâde, the only difference being that instead of the 22 fargards of the Vendidad which, after being divided into 10 sections, are grouped round the Gâthas, we have here the 8 fargards of the Vishtâsp Yasht which, after being divided into 8 sections, are grouped round

the Gâthâs, the places occupied by two sections of the Vendidad Sâde (*viz.*, fargards 17-18 and 21-22) being, in this MS., left blank. All the ritual directions in the Vishtâsp Sâde are the same as in the Vendidad Sâde. Again instead of the usual introductory formula (*khshnuman*) of the Vendidad, here are to be found, as *Khshnuman*, the four B formulas published in Westergaard's *Zend-Avesta*, p. 485. For further description, see West in *Grundriss der iran. Phil. : Die Pahlavi-Litteratur*, p. 86 ; and Geldner in "Avesta, Pahlavi and Ancient Persian Studies," pp. 14-18.

This MS. is written in a beautiful Iranian hand, but whether it came from Persia or was copied here cannot be said with any certainty. We know that one Vishtâsp Yasht MS. was brought from Persia by Bahman Asfandiar with a Revâyet bearing his name in A.Y. 996. This MS. belongs to the library of the late Ervad Maneckji Rustomji Unwala and according to its colophon it was transcribed by Manushcheher Ardeshir Vahram Spendyat Ardeshir for Faridun Marzban in A.Y. 996. [See *Bundeheshn Facsimile*, by Ervad T. D. Anklesaria, Intro. pp. XVIII—XIX.]

**10. (10) Dinkard, Book III (Vol. I).**

12-5" x 8". Bound in very hard brown leather covers ; pp. 686 (marked in Arabic numerals), written 14 ll. to page ; distinctly written on thin European paper ; ink corrosive ; some of the principal headings in red ink.

This MS. contains only the third book, and not the first three books, of the Dinkard as shown on the label of the MS., as it is well known that the first two books of the Dinkard are lost.

Colophon in Persian (pp. 685-6) :—Transcribed by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the instance of Mr. K. R. Cama, and completed on day Asmân, month Khordad, A.Y. 1237, from a copy in the possession of Dastur Kekobadji Rustomji Meherji Rana, written by Dastur Rustomji Noshervanji Meherji Rana of Navsari in A.Y. 1111.



**11. (11) Dinkard (Vol. II)—Books IV—IX and the six missing folios (recently discovered).**

12.7" x 8." Bound in covers of very hard brown leather, somewhat torn off in the binding ; neatly written on thin European paper ; pp. 744+191=935 (marked in Arabic numerals) written 14 ll. to page ; some headings in red ink. Contents :—

I. Book IV (pp. 1-43); Book V (pp. 43-111); Book VI (pp. 111-327) ; Book VII (pp. 327-458) ; Book VIII (pp. 459-587) ; Book IX (pp. 587-740). The 8th book ends abruptly at p. 587, l. 1 (upto *chigūn shustan*), [ *Vide* the edition of " The Complete Text of the Dinkard," by Mr. D M. Madon, p. 780, l. 18 ] and although several folios are lost from here, the text of the 9th book runs on continuously (p. 587, l. 1) from the words *âtâsh madam* ... [ See the printed text, p. 967, l. 7 ].

Original colophons in Pahlavi : pp. 735-742.

Colophon in Pahlavi and Persian of the scribe (pp. 742-744) :—Written by Dastur Erachji Sorabji Meherji Rana and completed on day Khordad, month Dae Dadâr, A.Y. 1237, from a copy in the possession of Dastur Kekobad Dastur Rustom Dastur Noshirvan and written by his father Dastur Rustom Dastur Noshirvan Dastur Sohrab Dastur Rustom Dastur Maneck Dastur Meher-nosh Dastur Kekobad Meherji Rana, who completed it on day Farvardin, month Adar, A.Y. 1111.

After this text of the Dinkard, there are 5 blank leaves and then there is a folio, one side whereof is marked p. 72 and is bound upside down. This folio which is evidently misplaced here contains a few lines of the text of Dinkard, Book VI, for which, see the printed edition of Dinkard, Vol. X, by Dastur D. P. Sanjana, p. 3, l. 9, word 5 (from *khavitûnêt*) upto p. 5, l. 1, word 2 (upto *pêtyârak*.)

**II. The six missing folios of the Dinkard (recently discovered) (pp. 191).** For the history of these originally missing folios and the corresponding printed text thereof, see "The Complete Text of the Pahlavi Dinkard, edited by

work, most probably comprising the Farvardin Yasht mentioned in the colophon. The text of the Glossary ends at f. 262. Then follows a page comprising Pahlavi and Avesta characters. The colophon in Persian occupies ff. 263-264. According to this colophon,\* the MS. was written by Dastur Jamāsp Dastur Hakim Dastur Ardešīr who brought this MS. of the Frevehrām Yasht (*i.e.*, Farvardin and not Vahrām [Behrām] Yasht, as stated by Dr. Junker in his *Farhang-Pahlavik*) from Iran. The Parsis of India, as stated by the writer, had no Farvardin Yasht with them even after 1000 years of their immigration. This MS., the writer further states, was brought with a quantity of Hom and was handed over to the then chief of the Parsis of India, Nanabhoy Bhīmji. MS. completed on day Daipadin, month Farvardin, A.Y. 1093. This MS. is described by Dr. H. F. J. Junker in his *Farhang-i-Pahlavik*. cf. also Geldner's *Prolegomena to his Avesta*, p. VII.

The date of the death of one Minocher Jivan, who died on day Ardibehesht, month Behman, A.Y. 1155, is recorded in Persian verse on the last folio.

**4. (4) Hāvanīm and Vishapām (the 9th and 10th Hās of Yasna) in Avesta character with Persian translation.**

7.5" x 4.4". Bound in old brown leather covers, slightly worm-eaten; country-made paper, somewhat thick; writing legible. Folios 20 and 21 of thin paper have been latterly supplied by the same writer to make up deficiencies in the text; but then the number of the next folio is marked 20 instead of 22, which mistake is carried on to the end. Hence the actual number of folios (marked in Gujarati numerals) is not 31, as indicated in the MS., but 33—written 13 to 18 ll. to page. Folios 1b and 2a consist of scraps of Persian verses written topsy-turvy.

Colophon in Pazend and Gujarati :—Written by Ervad Darab Dastur Pahlon Faredun for Barjorji Chānda, and completed on day Hormazd, month Amerdad, A.Y. 1076, Samvat 1763, Shaka 1628.

\* Reproduced in Appendix A.

### 5. (5) Nirangistân.

7.8"×5". Bound in strong brown leather covers ; slightly damaged by worms ; European paper, white and blue ; writing legible ; pp. 490 (marked in Gujarati numerals) written 13 to 14 ll. to the page. The MS. has, in the beginning, the usual original colophon as found in all copies of the Nirangistân, (the original writer being Shâpur [our MS. gives the name Dâtâr] Jamasp who wrote in A.Y. 840). The MS. is undated but it bears the water-mark of 1836.

This Shapur Jamasp was the writer of the Rivayet brought by Nariman Hoshang and dated A.Y. 847, his father Jamasp Shehriar being the first signatory of that Rivayet. Shapur also was the scribe of the Rivayet of A.Y. 855.

### 6. (6) Dâdistân-i qînîk, with the Pahlavi Rivayet, the Epistles of Manushcheher and part of the Selections of Zâdsparam.

12.9"×7". Bound in hard brown leather covers ; neatly written on thin European paper ; pp. 456 (marked in Arabic numerals) written 15 ll. to page ; in sound condition. Different Pahlavi texts run continuously under the general heading "Dâdistân-i Dînik". Contents :—

I. **The Pahlavi Rivâyet preceding the Dâdistân** (pp. 1-102). This Rivayet corresponds to the text of the printed edition (*q. v.*) from p. 42, last line, word 4th (from *va amat...*) upto p. 147, l. 10 § 39 (upto the word *Soshyâc*). The text running on continuously gives further—

II. **The Dadistan-i Dinik** (pp. 102-370), which occupies the text of the printed edition (by Ervad T. D. Anklesaria) from Pursesh II, § 13, l. 7, word 2 (from *i dahishn.....*) upto the end of the Dâdistân. In the MS., just after the commencement of Ch. 88 (wrongly marked Ch. 89), p. 354 (from l. 12) and p. 355 (upto l. 11) are left blank to show, as remarked by the scribe in Persian, that  $4\frac{1}{2}$  folios are missing here in the original MS. with the loss of nearly

3 Pursesh ; and the text runs on from p. 355 (l. 12), Pursesh 90, §7 (from *ajumbîhêt benafshman*.....)

III. The Rivâyet following the Dâdistân (pp. 370-380), corresponding to the printed text, pp. 201-210.

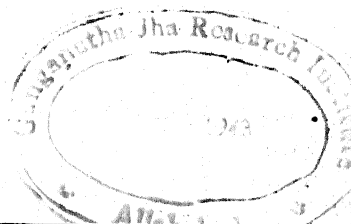
IV. The Epistles of Mânushcheher, pp. 380-451, l. 4, word 2 of page 380) upto Epistle II, Ch. VI, § 2 (upto the word *zyam*). From p. 451, l. 4, word 3, upto p. 452, l. 10, there is a fragment corresponding to the printed text of the Epistles from p. 75, l. 7, word 4 (from *gubishn*...) to p. 78, l. 2, word 1 (upto *shikiptîhâ*) and at p. 452, l. 10, there is a remark in Persian that 10 folios in the original MS. are missing. The text running continuously from here proceeds with—

V. A fragment of the Selections of Zâdsparam, pp. 452-455. This portion forms part of the printed text (See the text of Dr. West in "Avesta, Pahlavi and Ancient Persian Studies in honour of the late Dastur P. B. Sanjana") from p. LXXX, Ch. IX, § 11, word 1, upto p. LXXXIV, Ch. IX, l. 2, word 7 (upto *kam*).

Colophon, pp. 455-56 (in Persian):— Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the instance of Mr. K. R. Cama from a MS. (undated and without the name of the author) belonging to Herbad Minocherji Jamasji Vachha and completed on day Daipmeher, month Meher, A.Y. 1236.

#### 7. (7) Vajarkard Dîni (Pahlavi).

8" x 6.4". Bound in hard brown leather covers ; in sound condition ; written on thin European paper ; ink very corrosive ; pp. 1-286 of the text (marked in Arabic numerals), written 11 ll. to the page from right to left, with pp. 1-7 (from left to right) of the Gujarati title and preface to the original edition, preceded by pp. 1-4 (from left to right) containing the following remarks in Gujarati about the book by the scribe :—



આએ ત્રજર કરદદીની નામતી પેહલવી કેટાળ વીશે નકલ કરનારની તરફનો  
ખરો ખેલાસો.

મુ'અમમાં દશતુર એદલજ દારાળજ સંજાણના વખતમાં જરતોશતી  
ધર્મ આખેની કાંધ તકરાર ચાલતી અને તેહેનાં જવાબો મજકુર દશતુરજની  
તરફથી આપવામાં આવતા અથવા મોહોડેથી કેહવામાં આવતા તેહેમાં જેમ  
ખીજ કટામોના દાખલાઓ આપતા તેમજ એ મજકુર કેટાળનાં પણ દાખ-  
લાઓ આપતા, પણ એ કેટાળની અશબ અથવા નકલ કોઈ બીજાઓ પાસે  
નહી હોવાનાં સખ્યથી તે દશતુરજનાં વખતમાં એ કેટાળ વીશે કોઈ શક  
અથવા વાંધો લેધ શકીઆ ન હતા. અને સરવે કોઈ એમજ ગણતા હતા કે  
એ કેટાળ એખલા મજકુર દશતુરજ પાશેજ છે. પણ એ મજકુર દશતુરજનાં  
ગુજરવા પછે થર જમશેદજી જીજીભાઈ તરાંનસલેશન ફંડનાં તરશટી સાહેબોએ  
વીચારીકે એ કેટાળની નકલ કોઈ બીજા સાહેબો પાસે નથી અને એકજ  
ઠેકાણે છે તેથી કદાચ એ કેટાળ ગુમ થઈ જશે હેવું વીચારીને ઉમલી પુંજનાં  
આશરથી એ કેટાળની ધણી નકલો છપાવી અને તરત તેની ચેઆર પાંચ  
નકલો બીજા દસ્તુરો પાસે મોકલાવી. તે ઉપરથી કેટલાકાએ હેવો વાંધો  
ઉઠાવેઆકે એ કેટાળ મજકુર દશતુરજએ પોતે પોતાની મતલબસર ખનાવી છે.  
તેવો શક ઉતપણ થવાથી ઉપલી પુંજનાં તરશટી સાહેબોએ તે છપાવેલી સધલી  
કેટાળો આજ દીન સુધી પોતાની પાસે રેહવા દીધી છે. અને કોઈની જરતો-  
શતીને આપી નહી હતી. તે છપાવેલી કેટાળમાંથી એક નકલ શેવકના હાથમાં  
આવી હતી તે ઉપરથી બરાબર જાણેઆ પરમાણે મુલ્લાં શીરોજ કેટાળખાનાંની  
કારોબાર મંડલીનાં મુનશી શેઠ સાહેબ ખુરશેદજી રશતમજી કામાજીનાં હોકમથી  
મુલ્લાં શીરોજ કેટાળખાનામાં રાખવા સારું નકલ કરીવી છે. રોજ ૨૬ મો  
માહ ૮ મો શહેનશાહી તથા માહ ૯ મો કદીમી સાલે ૧૨૭૪ ઇસ્લામગરદી.  
લા. એ. એરયજ દશતુરજ શોહરાળજ મેહરજ રાંધાં.

10. Khshnuman-i Darun Rapithwan (Avesta—abbreviated)—  
f. 179.

11. Khshnuman-i Darun-i Dîn va Mârespend (Persian), f. 179.

12. Darûn-i Hamkârân (Persian), f. 179.

13. Nirang-i Darun-i Sê-gânê (Avesta, with ritual prescriptions in Pahl.)—ff. 179-80.

14. Khshnuman-Darun-i Bâm-i Chahârum (Persian), f. 180.

15. Darun-i Myazd-i Gospend (Persian), f. 180.

16. Khshnuman-i Darun-i Haft Amshâspend (Avesta), f. 181.

17. Khshnuman-i Darun-i Râh [*i.e.*, of Panth Yazad], (Avesta), f. 181.

18. Darun-Yasht [= Bâj-dharnu]—Avesta, abbreviated, with ritual directions in Pahlavi, ff. 181-83.

19. **Visperad** (ff. 1-44)—Avesta, abbreviated with ritual directions in Pahlavi—written 21 ll. to page.

At the beginning of the Visperad, there are two short colophons in Persian written by one Behmard Dastur Rustom Dastur Jamasp, written respectively in A.Y. 1185 and A.Y. 1195 about the interchange of this MS. with others.

20. Larger Sirôjâ—Avesta—incomplete : ff. 45-48.

21. Nirang-i Jashn-i Naozûdi or Nonâbar and Darun-i Nonâbar (Avesta, Persian) ff. 49-54. This portion describes the ceremonial preparatory to the Mino-Nâvar Yasna.

22. Description of the Barêshnum in Persian, with a plan of the Bareshnum-gâh on the margin (incomplete), f. 54. On the last folio 55, is written in a different hand a fragment of the second fargard of the Vendidad.

# 17. (17) Vendidad (Avesta and Pahlavi).

10" x 9". Strong binding in red leather covers, torn off; some folios getting loose; Indian paper; margin worm-eaten; writing good and bold, but mostly incorrect: ff. 344 (unnumbered)—written 13 ll. to the page; sections of the different fargards, as given



by Spiegel marked on the margin latterly ; the writing on f. 87 is struck off, being irrelevant ; ff. 195-98 ( upto l. 10 ) comprising some sections of the 8th fargard re-written in the midst of the 9th fargard are rejected ; many folios misplaced by the binder ; ff. 299-306 comprising §§ 53-107 (Spiegel's) of the 18th fargard are bound upside down.

Colophon in Pahlavi with Persian interlinear translation in red ink and in Persian (ff. 343-44) :—Written in Navsari by Ervad Sohrab Dastur Rustom Maneck Mehernosh Kaikobad Meherji Rana for Ervad Rustomji Ratanji Maneckji Dādā Rustomji and completed on day Ormazd, month Ardibehesht, A.Y. 1111.

**18. (18) Yasna (Avesta) with Sanskrit Translation [incomplete].**

12" x 8 1/2". Very strong binding in hard brown leather covers ; thick Indian paper ; in good condition ; writing distinct, but the Avesta is mostly incorrect and "the writer displays gross ignorance of Sanskrit in many places." The Sanskrit is written, as usual, upside down. No colophon. The MS. is described by Ervad S. D. Bharucha in his "Collected Sanskrit Writings of the Parsis. Part II, Ijisni ( Yasna )," Preface, p. III.

**19. (19) Yasna ( Avesta and Pahlavi).**

11 1/2" x 7". Strongly bound in brown leather covers ; country-made paper ; writing in Indian style ; a very correct MS. ; ff. 357 (marked in Arabic numerals) written 17 ll. to page ; nos. of most of the folios cut off by the binder ; occasional marginal notes in Persian in red and black ink ; ritual indications in red ink ; undated and without the name of the writer ; but our MS. gives first a long colophon (occupying more than 6 pages) to the original MS. from which it is copied ; then after giving preparatory ritual directions in Pahlavi, it again generally reproduces the above colophon *verbatim*.

The colophon at the beginning of the MS. states that the (original) MS. was written by Hoshang Shiavax Shebriar Bakhtāfrid

Shehriar from a copy of Maher-âvân Aspendiar Meher-âvân who had written it from a copy of Mâhpanâh Azâdmard who, in his turn, wrote from a copy of Farnbag Sroshyâr. Farnbag wrote from two separate copies, (1) the MS. of Mahyâr Farrokhzad and (2) the MS. of Mâhvindâd, son of Naremâhân, son of Behram, son of Mehr [âvân]. Finally it is stated that Hoshang wrote his copy at the request of the victorious Abu-nasr Mard-shâd Shâhpur of Shirâz.

In the colophon to the original MS. the date is not given, but the colophon\* on f. 296, (unnoticed by Dr. Geldner and Dr. West) gives the date and the name of the original writer thus :—Written by Hoshang Shiavax Shehriar Bakhtafid Shehriar Vâhrâm Khosroshâh Noshervân and completed on day Vât (Govâd), month Amerdâd, A.Y. 864 (= A.C. 1495).

This MS., called Mf4 by Dr. Geldner, is described by him in the Prolegomena to his *Avesta* and also in "Avesta, Pahlavi and Ancient Persian Studies," pp. 20-21. Part of the above colophon (given at the beginning of the MS.) is transliterated and translated by Dr. West in *Grundriss der iran. Phil. : Die Pahlavi Litteratur*, pp. 84-85.

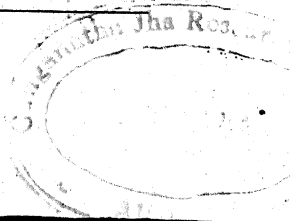
Hoshang Siavakhsh and his brother Kaikhusro Siavakhsh were, among others, two signatories to the Rivâyet of Nari-man Hoshang, indited by Shapur Jamasp in A.Y. 847. Hoshang and Shapur, as appears from their pedigree, were cousins. The latter, as seen above, had written the Nirangistan in A.Y. 840.

• 20. (20) Minokherad, Pazend, with Pahlavi translation (upto Ch. 23).

7.9" x 6.2". Half-bound in strong covers ; neatly written on European paper ; in good condition ; pp. 322 (marked in Arabic numerals), written 10 ll. to page. The Pazend alternates with Pahlavi upto Chapter 23 (p. 206). From p. 207 (Ch. 24), the Pazend text is only given.

Colophon in Pazend (pp. 320-22) :—Written for the Mulla Feeroz Library at the instance of Mr. K. R. Cama by Dastur Erachji Sorabji Meherji Rana and completed on day Shehrivar, month

\* See Appendix E.





Avan, A.Y. 1245, from a copy in the possession of Ervad E. K. Antia who had written it in the same year from another copy.

**21. (24) Farzyât-nâmeḥ of Dastur Darab Pahlon ; the Yasna nirangs (ritual prescriptions) and a Commentary on Ashem.**

7·8" × 6". Strong paste-board covers ; neatly written on European paper ; in good condition ; pp. 115 + 39 + 14 = 212 (marked in Persian numerals) written 10 ll. to page ; principal headings in red ink. Contents :—

**I. Farzyât-nâmeḥ of Dastur Darab Pahlon** (in Persian verse) : pp. 159 :—(1) Giving *parâhom* to a child ; (2) daily recitals of Avesta—performing ablution and reciting Nyâishes and Yashts with the prayers to be recited during the five Gâhs, (3) is it necessary for women to recite Nyâishes and Yashts ? (4) the Yasna and Vendidad in honour of Srosh, (5) the meritoriousness of celebrating Yasna, Vendidad and Visperad, (6) about undergoing the Bareshnum and giving it to others, (7) Naozud, *i.e.*, on the Herbad and the celebration of Getikharid, (8) the ceremony of Zindeh Ravân, (9) menstruation, (10) various kinds of *druj nasush*, (11) duty of celebrating Yasna, Vendidad, Bâj and Afringan in honour of the 33 Amshâsponds, (12) the celebration of Gahambar, (13) story of the Gahambar celebrated by Noshirvân and Behedin Marzbân, (14) the 10 Farvardgân days and the *rojgâr* of parents, (15) recitation of Khorshed and Meher Nyâishes three times a day, (16) about the number of times the Mâh Nyâish to be recited and about Rapithwan, (17) Adar and Avân Nyâishes, (18) on wet-dreams, (19) procrastination, (20) water not to be much used, and drawn out of a well, at night, (21) on *Jâdangôî*, *i.e.*, intercession, (22) on saying grace at meals throwing three morsels to dogs, (23) uttering *ba-nâm-Izad* (= in the name of God) on seeing a beautiful object, (24) the angel Behram who protects travellers, (25) on Khetudath, (26) on abstaining from eating meat, (27) on seeing the face of a Naozud, or Nonâbar, (28) on the birth of a son, (29) reciting Ahunvar after sneezing, (30) on saying grace before meals and the meaning of *Ithâd yazmaide*,

(31) on reciting the *bāj* after answering the call of nature, (32) walking bare-footed, (33) the paring of nails, (34) some admonitions of religion, (35) further admonitions and sermons, (36) admonitions of Aderbād to his son Zartosht, (37) on killing noxious creatures, (38) performance of duties and good works, and steadfastness in the religion, (39) ceremonies to be performed on and after the death of a person, (40) the *roj-nāmeḥ* or some particulars about daily duties and other admonitions (adapted from Pahlavi).

Colophon in Persian (p. 159) :—Written for the Mulla Firuz Library at the request of Mr. K. R. Cama by Dastur Erachji Sorabji Meherji Rana and completed on day Daipadin, month Tishtar, A.Y. 1245, from a MS. in the possession of the Dastur himself, which was written by him in A.Y. 1225.

II. **Nirang-i Izashnē** (pp. 1-39), *i.e.*, the ritual preparatory to the Yasna, comprising (1) Nirang yashtan, (2) nirang Barsom chīdan, (3) nirang Barsom shustan, (4) nirang Barsom bastan, (5) nirang Hōm chīdan, (6) nirang Urvarām chīdan, (7) nirang Jām geraftan, (8) nirang Zūr geraftan, (9) nirang Parāhom geraftan, (10) nirang Vars pukhtan.

All these rituals are described in Persian with the quotation of Avesta texts.

Colophon in Persian (pp. 38-39) :—Written for the Mulla Firuz Library at the request of Mr. K. R. Cama from an old copy of Mr. Cama himself, which was undated and without the name of the writer, by Dastur Erachji Sorabji Meherji Rana, and completed on day Marespend, month Adar, A.Y. 1245. The writer states that the copy made by him is exact, except that all Ashem Vohi's and Yatha ahī vairyo's in the old copy are corrected into Ashem Vohu and Yatha ahu vairyo according to the rules of recitation of the Shehenshahis.

III. **A Commentary on the Ashem Vohu** (Pahlavi) : pp. 1-14.—All the twelve words of the Ashem formula are commented on in Pahlavi in this tract.

Colophon in Persian :—Written by Dastur Erachji from a copy of Dastur Mulla Kaus Rustom who had written it in

A.Y. 1156 from a MS. of Dastur Rustom Gushtasp Ardeshir of Yazd.

**22. (25) Kâr-nâmeh Ardeshir Bâbagân (Pahlavi); Saddar Bundelesh (Pahlavi); Bahman Yasht (Pazend); Consecration of Rapithwan (Pazend).**

7·6" × 6". Half-bound in strong covers; neatly written on European paper (white and blue); in good condition; pp. 111 + 96 + 47 (of which last, pages 42-45 are left unmarked), marked in Arabic numerals; written 10 ll. to page. Contents:—

**I. Kâr-nâmeh Ardeshir (pp. 111).**

Colophon in Persian:—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the request of Mr. K. R. Cama, from a copy (undated and without the scribe's name) of Ervad Minocherji Shapurji Vachha, and completed on day Râm, month Farvardin, A.Y. 1238.

**II. Saddar Bundelesh (Pahlavi), pp. 96.**—This portion contains several chapters of the Shâyast-lâ-Shâyast and of the Bundelesh (as translated by West in S. B. E., Vol. V):—Chapters 11-14, 16, 17, 21, 18, 19, 20 of Shâyast-lâ-Shâyast; Chapters 32, 34 of the Pahlavi Bundelesh and Chapter 22 of Shâyast-lâ-Shâyast.

On p. 82 there is a curious piece in Pâzend (corresponding to Ch. X, § 40, of the Pahlavi Shâyast-lâ-Shâyast) which implies that when a man dies, a Padân (mouth veil), a Kusti (sacred thread girdle), and some salt should be put in his shroud (*kafan*) so that his soul may reach heaven delighted.

Colophon in Pahlavi (pp. 95-96):—Written by Dastur Erachji for the Mulla Firuz Library from a copy, dated A.Y. 1244, of Ervad Tehmuras Dastur Navroj, and completed on day Râm, month Farvardin, A.Y. 1246.

**III. Bahman Yasht (Pâzend), pp. 41 (paper blue).**

Colophon, p. 41:—Written by Dastur Erachji from a copy of Ervad Tehmuras Dastur Navroj and completed on day Marespend, month Tir, A.Y. 1247.

IV. On the Celebration of Rapithwan (pp. 46-47).—

This is an extract in Pazend about the time when, and the manner in which, the Rapithwan should be celebrated.

This piece was completed on day Marespend, month Tir, A.Y. 1247, by Dastur Erachji.

23. (26) *Mâdigân-i Hazâr Dâdistân* and some admonitions (Pahlavi).

7·8"×6·1". Bound in hard paste-board covers; neatly written on thin European paper; in good condition; pp. 122+55=177 (marked in Arabic numerals). Contents:—

I. *Mâdigân-i Hazâr Dâdistân* (Pahlavi), pp. 1-121, written 11 ll. to page.—This is a MS. of "the *Mâdigân-i Hazâr Dâdistân*," Part II, or "The Social Code of the Parsis in Sassanian Times," prepared in facsimile by the late Ervad T. D. Anklesaria and published by his sons in 1913.

Colophon in Persian (p. 122):—Written by Dastur E. S. Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama and completed on day Daipmeher, month Shehrivar, A.Y. 1247, from some folios in the possession of Ervad T. D. Anklesaria, and obtained by him through Mobed Tirandaj Ardeshir of Yazd. These folios, remarks the scribe, were old, worn-out and incomplete at both ends.

II. Some *andarjîhâ* or admonitions (Pahlavi), pp. 1-55 (written 10 ll. to the page), containing (a) *andarj-i Khosro Kobâdân*, (b) *andarjîhâ-i Pishinigân*, (c) *chitak andarj-i Poryotakeshân*, (d) *andarj-i dânâgân val Mazdayasnâns*.

These admonitions cover pp. 39-57 of the printed edition of the "Pahlavi Texts," Parts I and II, published by Dastur K. J. Jamasp-asa in 1913.

Colophon in Persian (pp. 54-55):—Written for the Mulla Firuz Library at the request of Mr. K. R. Cama by Dastur Erachji Sorabji Meherji Rana from a copy in the First Meherji Rana Library at Navsari and completed on day Arshishang, month Meher, A.Y. 1250.

24. (30) **Shikan-Gumâni-Vijâr and Jâmaspi** (Pazend and Pahlavi).

8.1"×6.3". Bound in brown leather covers ; neatly written on European paper ; in good condition ; pp. 164+72+43 (marked in Arabic numerals) ; written 10 ll. to page. Contents :—

I. **Shikan-Gumâni-Vijâr** (Pazend and Pahlavi), pp. 1-164.—One Pazend line immediately follows Pahlavi and so on ; occasionally, Pahlavi words are explained interlinearly in Persian.

Colophon in Persian (p. 164) :—Written by Dastur Erachji S. Meherji Rana for the Mulla Firuz Library and completed on day Adar, month Tir, A.Y. 1234.

II. **Jâmâspi** (Pazend), pp. 1-72.—Some Pazend words are occasionally explained interlinearly in Persian.

Colophon in Persian (p. 72) :—Written by Dastur Erachji and completed on day Meher, month Sherivar, A.Y. 1234.

III. **Jâmâspi** (Pahlavi) : pp. 1-43.

Colophon in Persian (pp. 42-43) :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama and completed on day Ormazd, month Meher, A.Y. 1234.

25. (31) **Avesta (Qadimi) in Zend with Persian Translation.**

6.2"×3.8". Bound in brown leather covers ; damaged mostly by worms but the writing is distinct ; written in Iranian style ; rather incorrect, ff. 137 (unnumbered, of which f. 114 is blank) ; written 13 ll. to the page ; principal headings in red ink ; no colophon, but the MS. seems to be in the handwriting of Dastur Kaus Rustom, father of Dastur Mulla Firoz. Contents :—

Meher Nyâish (from *Mithrem aiwi dakhyûm*)—Afringân Ra-pithwan—Sarosh Yasht sar shab—Afringans of Gahambar, Ar-dafravash and Dahman—Sarosh Hadokht—Hom Yasht (smaller)—Ashem—Yatha—Nirang Kusti (according to the way of recital of the Shehenshahis)—Sarosh Bâj—Hoshbâm—Khorshed, Avân,

Aṭash and Mâh Nyâishes—Ormazd Yasht (without Nipâyoish mashîm)—Ardibehesht Yasht (incomplete).

**Âtash Âdaran Kardan** (*i.e.*, the consecration of Atash Âdarân) written in Pahlavi in a different hand—Patet Adarbâd. (In this, the Pazend is written in Persian characters, with Persian translation in red ink.)

Although this Khordeh Avesta is Qadimi, the Shehenshahi way of recital is also pointed out at some places.

**26. (32) Khordeh-Avesta and Vispered (Avesta and Pahlavi) and Pahlavi Farhang.**

8·4" × 6". Half-bound in strong covers ; in sound condition ; pp. 286 (marked with pencil in English numerals, of which pp. 279-86 are blank) ; written 13 ll. to the page ; paper European. Contents :—

I. **Khorshed, Mâh and Atash Nyâishes**—Afringan Dahmân, Gahambar and Farvardegan—Ormazd Yasht.

Colophon in Pahlavi (p. 159) :—Written by Mobed Kaus Rustom and completed on day Râm, month Bahman, A.Y. 1135.

II. **Pahlavi Farhang** (pp. 160-78).

III. **Vispered** (Avesta and Pahlavi) (pp. 181-277).

IV. **Nâm Setâyash** (Pahlavi) (p. 278)—incomplete, only 5 lines with Persian interlinear translation.

\* At the end of the book, the Pahlavi Nirang of the 5th day of the 12th month is found written on 6 strips of paper, two in black and four in red ink, stuck on to a leaf.

The seal of Kaus Rustom is impressed on the first page.

**27. (33) Afrins and Ashirwâd (Pahlavi) with Aogemadaecha and Chem-i Darun (Pahlavi).**

7·5" × 5·4". Bound in strong brown leather covers, partially loose ; distinctly written on Indian paper ; margin worm-eaten ; ff. 58 (unnumbered) ; written 9 ll. to the page ; no colophon. Contents :—



I. **Afrin-i Zartosht** (Avesta and Pahlavi), ff. 1-11.

II. **Chēm-i Darun** (the symbolism of the Darun)—(Pahlavi) ff. 11-16.

III. **Afrin-i Shash Gahambâr** (only §§ 1-4, abbreviated) with **Aogemadaechâ** and the last portion of **Afrin-i Haft Amshâspend**, ff. 16-39.

"This insertion of the Aogemadaêtshâ, between the beginning of one Afrin and the end of another, has probably been caused by the loss and displacement of folios in some very old MS." (West in Grundriss der iran. Phil.: Die Pahlavi Litteratur, pp. 114-15.)

IV. **An Afrin** (Pahlavi), ff. 39-46.

This is the same as the text "Madam Satâyinitârîh-i Sûr Afrin" (pp. 155-59) given in the "Pahlavi Texts," published by Dastur K. J. Jamasp Asa, in 1913.

V. **A variety of Ashirwâd** (i.e., Marriage blessings)—(Pahlavi), pp. 46-57.—Same as "Madam Patmânak-i Katak Khutâih" (pp. 141-143) of "The Pahlavi Texts," published by Dastur K. J. Jamaspasa in 1913. The text in our MS. commences with the 3rd section of the printed text, yet the first two sections immediately follow.

VI. **Sayings of Adarbad Marespand** (Pahlavi) ff. 57-58—incomplete.—Same as the text "Vâjak aêchand-i Atropât-i Marespandân" (p. 144) given in the Pahlavi Texts referred to above. Our MS. gives only the first 8 lines (upto the fifth word *Yekhsûnet*) of this text.

28. (34) **Khordeh Avesta** (Qadimi—in Persian) with Persian translation, etc.

5.4"×3.8". Bound in hard brown leather covers, one being torn off; the MS. on account of its age is much worn out and is much injured by damp; beautiful writing; ff. 1-139+ff. 1-67 (folios 68-91 lost)+ff. 92-121+ff. 113-125 (which last should have been marked from f. 122 and not 113); written 10 to 13 ll.

to the page ; margins torn out have been in many cases newly supplied ; principal headings in red. Contents :—

Setâyesh-i Si Roj (1-45) ; Ormazd, Ardibehesht, Sarosh Hadokht, Behram, Khordad and Drvâsp Yashts (45-93) ; Avân Nyâish ( *âb zor* ) with Y. 65 and Atash Nyâish (93-105) ; Patet Irani (105-121) ; Afringans Gahambar, Gatha and the second part of Afrin Rapithwan (121-133) ; Nâm-i Khâvar and Chithrem Buyâd (133-138) ; Avesta to be recited on awaking from frightful dreams and from wet-dreams (138-139).

The 21 Nasks (1-11) ; some questions, with answers, on religious subjects (12-37) ; the Avesta grace to be recited before meals with meaning (37-39) ; Khoshed Nyâish ( Avesta with Persian translation ) (40-58) ; Darun-i Jashn-i Shâh Kaikhusro (= Khshnuman of day Khordad and month Farvardin ) ; Darun-i Safar (= Khshnuman of Behram ) ; Darun-i Rapithwan ; Khshnuman of Haft-amshaspend—incomplete (59-67) : (ff. 68-91 lost) :— what to do on each day ; various occasions when new clothes are cut and worn ; the influence of the 7 days of the week (92-95) ; Irani Ashirvâd (95-109).

Colophon in Pahlavi ( f. 109 ) :—Written by Rustom Gushtasp Ardeshir Gushtasp for Bakhtâfrid Khosro and completed on day Daipdin, month Khordad, A.Y. 1075.

Thunder and lightning (109) ; Afringan Rapithwan ( Avesta ) (110-113) ; five kinds of fire (113) ; Rapithwan and Ozirin Gâh ( Avesta ) (114-119) ; Nâm-setayashn (120-22) ; Setayesh of Sarosh, Din and Marespand (122-27) ; (folio 122 is marked 113 and the mistake continues to the end). Nâm-i Khâvar—Chithrem bûyâd (partly in Avesta, partly in Persian)—the phases of the moon—the place of the sun in the Zodiac—Persian numerals from 1-30 in words and figures (127-34).

**29. (35) Khordeh-Avesta—Iranian (of Rustom Gushtasp) (Avesta).**

5.8"×3.8". Bound in red leather covers ; a little worm-eaten on margin ; discoloured by moisture ; beautiful Iranian writing, very correct ; ff. 111 (ff. 1-99 marked in Persian words and the



rest in Persian numerals), written 12 ll. to the page ; ritual indications and principal headings in red ink.

Contents :—Avesta characters—Ashem—Yatha—Bâj to be recited before meals—Bâj to be recited after answering the call of nature—the five smaller Gâhs—Srosh bâj—Nirang kusti—Nirang to be recited on paring off nails—Khorshed, Meher, Mâh Nyâishes—Afringan Dahman—Afrin Rapithwan (in Persian characters)—Atash Nyâish—Ormazd, Ardibehesht, Sarosh sar shab and Sarosh Hadokht Yashts—the five larger Gâhs (ff. 1-88).

Colophon in Persian (f. 88) :—Written by Rustom Gushtasp Ardeshir and completed on day Bâd (Govâd), month Avan, A.Y. 1073.

Avan Nyâish (*maya zôr*) (ff. 89-92)—Afrin Rapithwan, last part (Pazend), ff. 93-98.

Colophon in Persian (f. 98) :—Same as above.

The seven members of the body of a *gospend* (f. 99)—Patet (ff. 1-12).

**30. (36) Rivâyet Pahlavi (or, Shâyast lâ Shayast); Zend-Pahlavi Glossary ; Patet Khud ; Mâdigân-i Gosht Fryân.**

9.6" × 8.5". Bound in covers of brown leather ; margin slightly perforated by worms ; country-made paper ; ink corrosive (especially in the latter part) ; writing Indian, distinct ; ff. 98 (marked in Gujarati numerals), written 13 ll. to the page. Contents :—

**I. Shâyast lâ Shâyast**, Chs. I-VIII (ff. 1-31)—incomplete (upto *pavan ganâk*) as translated by West in S.B.E., Vol. V. Then, on account of misplacement of folios in the original MS., the text running on continuously gives a portion of

**II. The Zend-Pahlavi Glossary**, corresponding to p. 1, l. 6 (from the word *thyrâm*), upto p. 12, l. 1, last word (upto *aghryô-temo*), of the printed text (ff. 32-38). Again the text running continuously has

**III. Shâyast lâ Sâyast**, Chs. IX-X (ff. 38-48).

IV. **The Zend-Pahlavi Glossary** (whole), except the portion indicated in II (ff. 48-62).

V. **Shâyast lâ Shâyast**, Chs. 11-14 (ff. 62-77).

VI. **Khud Patet** (Pahlavi)—ff. 77-81.

VII. **Shâyast lâ Shâyast**, Chs. 15, 16, 17 (ff. 81-89).

VIII. A Pazend piece which implies that when a man dies, a Padân (mouth veil), and a Kusti (sacred thread girdle) and some salt should be put within his shroud (*kafan*)—ff. 89-90.

IX. **Mâdigân-i Gosht Fryân**, ff. 90-97.

Colophon in Persian and Gujarati (ff. 97-98):—Written by Ervad Behram Ardeshir Noshirvan Behram, Dastur Ardeshir, Dastur Mobad Jivâ Vika, Dastur Ardeshir, Ostâ Ram, Ervad Kâhânâ, Ervad Adar, Ervad Nehâr, Ervad Samand, Ervad Sahiar, Ervad Mobed Hormazdyar, Ervad Râmyâr from a copy of Dastur Barzu Dastur Darab Pahlon, and completed on day Sarosha, month Adar, A.Y. 1119, Samvat 1805, Shake 1671.

The writer of this MS., Ervad Behram, is the great-great-grandson of the famous scribe Ardeshir Mobad Jiva Vika who had transcribed the Vendidad MS. in A.Y. 963 [see Darab's Vendidad, Intro., p. XLIII, and Dastur Hoshangji's Vendidad, Intro., pp. XII and XV], but the pedigree given in the colophon to this Vendidad is found thus:—Ardeshir Mobad Jiva Vika Ardeshir Ram Kamdin, Shehriar, Neryosang, Samand [Dastur Darab gives Shâhmârt], Shehriar, Behram, Mobad, Ormazdyar Ramyar.

Two Rivayets [No. T. 31 and No. T. 36 of the Navsari Meherji Rana Library] are written by this Ardeshir in A.Y. 936 and A.Y. 966 (?) respectively.

### 31. (37) **Khordeh Avesta** (Qadimi—Avesta).

9.6" x 5.5". Bound in brown leather covers, loose; some folios loose; margin injured by worms; discoloured by moisture; writing in Iranian style, beautiful and generally correct; principal headings as well as some ritual indications given in Pahlavi or Persian in red ink; ff. 214 (in Arabic numerals), written 15 ll. to the page.

Contents :—Avesta alphabet—Ashem—Yatha—Bâj to be recited before meals, with Persian explanation—Bâj to be recited after answering the call of nature—five smaller Gâhs—Sarosh Bâj—Nirang Kusti—Bâj to be recited on paring off nails—the five Nyaishes (the Avan Nyaish with Y. 65)—five larger Gâhs—Ormazd, Ardibehesht, Sarosh Hadokht, Sarosh sar shab, Khordâd, Drvâsp and Behram Yashts—Dârun Yasht (*bâj-dharnu*) with Fravashi (ff. 1-190). Folios 191-194a blank—Afringan Dahman and Sarosh—Afrin Rapithwan (first half)—Afringan Gahambar and Gatha—Afrin Rapithwan (second half)—Afringan Rapithwan (ff. 194-214).

According to the Pahlavi colophon† (ff. 190-91), the MS. was written by Mobed Khorshed Edal Rustom Kâmdin Barzor Aderbad Kekobad Mâhyâr, of Surat. There is no date, but a MS. written by the same scribe bears the date A.Y. 1159, hence this MS. is about 125 years old.

**32. (39) Khordeh Avesta (Qadimi)—Avesta with Pahlavi.**

8.3" x 5.7". Half-bound in strong covers ; in sound condition ; thick country-made paper (white and blue) ; pp. 487 (marked with pencil), written 11 ll. to page ; writing handsome ; Pahlavi translation carelessly written ; principal headings omitted in many cases. Contents :—

A Pahlavi commentary on Ashem—Yathâ—Bâj to be recited before meals—Bâj to be recited after answering the call of nature—Kem-nâ-mazda (with *Ahmâi raeshcha* and *hazangrem*)—Mazdayas-nô-ahmi—Jasa mê avanghê—nirang to be recited on paring off nails—Mâh and Khorshed Nyaishes—Afringân Dahman, Gahambar and Ardafravash (upto *asha nâsa nemanga*)—Atash Nyâish (from *yasnemcha*)—Ormazd Yasht with the Pahlavi only of *nipâ-yôish mashêm*—Avân Nyâish with Y. 65—Afrin Zartosht—Sarosh sar Shab—value of Avesta recitals and the Darun ceremony for the love of one's soul (Pahlavi only) (pp. 294-301)—Darun (Yasht = *Bâj-dharnu*).

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† Reproduced in Appendix F.

There is no colophon, but the MS. seems to be in the handwriting of Ervad Khusro Edal who wrote other MSS. about 125 years ago. A note in Pahlavi about the recital of the Afringans is found on pp. 129-130.

33. (40) **Chîtak Avesta Gâsân** (Avesta and Pahlavi); **Hâdokht Yasht** (Avesta and Pahlavi); **Zend-Pahlavi Glossary**; **Khud Patet** (Pahlavi); **Virâf-nâmeh**, **Akhaz Jâdu** and **Gosht Faryân** (Pahlavi); **Bundehesh** (Pahlavi) and **Shâyast lâ Shâyast** (Pahlavi); **Chem-i Darun** (Pahlavi).

9.6" x 5.5". Half-bound in strong covers; pages perforated by worms, but the writing is uninjured; country-made paper; ff. 308 (marked in Arabic numerals), written 15 to 17 ll. to the page. Contents:—

(1) **Chîtak Avesta Gâsân**, or Selections from the Gathas (Avesta and Pahlavi)—ff. 1-11. Various Gathic lines and strophes are selected and translated into Pahlavi. "The object of the selection appears to have been to contrast the influences of the good and evil existences." For a description of this treatise, see West in *Grundriss der iran. Phil.*:—*Die Pahlavi-Literatur*, p. 89.

(2) **Hâdokht Yasht** (Avesta and Pahlavi)—ff. 11-29.

(3) Sections 30 and 31 of Ormazd Yasht (from *ahê narsh...*) (Avesta and Pahlavi, ff. 29-30).

(4) **Pahlavi Rivâyet or Shâyast lâ Shâyast**, Chs. 1-10. (ff. 30-73).

(5) **Zend-Pahlavi Glossary** (ff. 74-100).

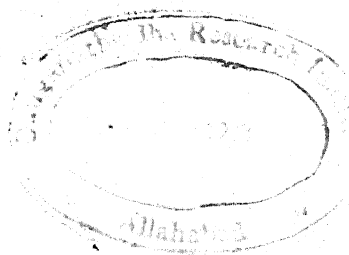
(6) **Shâyast lâ Shâyast**, Chs. 11-14 (ff. 100-120).

(7) **Khud Patet** (Pahlavi, ff. 120-126).

(8) **Shâyast lâ Shâyast**, Chs. 15-16 (ff. 126-135).

(9) **Virâf-nâmeh** (Pahlavi, ff. 135-187).

(10) **Akhaz Jâdu and Gosht Fryân** (Pahlavi, ff. 187-202).



Colophon in Pahlavi and Persian (ff. 202-205) :—Written by Ervad Jamshed, Maneck, Behram Darab Sohrab Maneck Peshotan Sanjana, from a copy of Ervad Ustâd Peshotan Ram Kamdin Shehriar of Broach and completed on day Vâd, month Ardi-behesht, A.Y. 1142.

(11) **Shâyast lâ Shâyast**, Ch. 21 (ff. 203-205).

(12) **Zend-Pahlavi Glossary** (ff. 205-229).

(13) **Pahlavi Bundelesh**, Chs. 15-23, 1-14, 24-27, 30, 32, 34 (as translated by West in S.B.E., Vol. V)—(ff. 229-300).

(14) **Shâyast lâ Shâyast**, Chs. 18, 19, 20 (ff. 300-305).

Colophon in Pahlavi (ff. 305-306) :—Completed by the above scribe on day Meher, month Bâhman, A.Y. 1142, in Surat.

(15) **Chêm-i Darun** (Pahlavi, ff. 306-308).

Colophon in Persian (f. 308) :—Completed by the above-mentioned writer, on day Daepâdar, month Sapandarmad, A.Y. 1142.

(16) A folio, bound upside down, contains on one side thereof, Afringân Rapithwan in Persian character—Incomplete.

**34. (41) Pahlavi-Pazend Glossary and Vaethâ Nask.** (Avesta and Pahlavi).

7.9" x 6.6". Well-bound in brown leather covers ; thin European paper ; in sound condition ; ink corrosive ; pp. 75 + 40 (marked in Arabic numerals), written 10 ll. to page. Contents :—

**I. Pahlavi-Pazend Glossary** (pp. 1-75). This is an exact copy of No. 3.

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the instance of Mr. K. R. Cama and completed on day Mâh, month Adar, A.Y. 1234. The colophon of the original MS. (which is greatly injured by worms) is only partly copied by the scribe.

**II. Vaethâ Nask** (Avesta and Pahlavi, pp. 1-40).

Written by Dastur Erachji and completed on day Sarosh, month Bahman, A.Y. 1234.

### 35. (44) Vendidâd Sâde.

12.4"×10". Very strongly bound in brown leather covers ; the words "વંદીદાદ" and "presented by Merwanji Hormasji Nanporia for Mulla Firoz Library" embossed on the back in gilded letters ; MS. presented through Sheth Ardeshir Sorabji Dastur Kamdin on 7th May 1887 ; the first page gives the following names :—

"આ. મનચેરજી ગા. ઉકાણનો પોથો" and "આ. જમન દાદા રોંદરના—વંદીદાદ, રોજર માહા ૩ ૫૨૩" (?) ; damaged by worms ; portions torn off being restored with new strips of paper ; discoloured by moisture ; country-made paper ; writing Indian ; ritual indications in Gujarati in red ink, the Gujarati being, as usual, written upside down ; ff. 307 (marked in Gujarati numerals), written 17 ll. to page ; ff. 301-307 are marked 31, 32, etc. ; f. 306 contains some Persian verses by way of colophon.

Colophon in Persian, Pazend and Gujarati :—Written by Mobed Faredun, Jiva, Sohrab, Peshotan and completed on day Jamyad, month Farvardin, A.Y. 1093, Samvat 1780.

### 36. (45) Setâyash-i Sî Rôzê and Nâm-Setâyashn (Pahlavi).

7.4"×5.5". Well-bound, in brown leather covers ; folios at the beginning badly injured by worms ; an old MS. without colophon ; ff. 32 (unnumbered), written 15 ll. to page ; principal headings in red ink. Contents :—

I. Setâyash-i Sî Rûzê (Pahlavi, ff. 1-26) ; ff. 28-30 blank.

II. Nâm-Setâyashn (Pahlavi, ff. 31-32) with interlinear explanation in Persian in red ink—Incomplete.

### 37. (46) Visperad Sâde (abbreviated).

8.2"×6". Half-bound ; somewhat loose ; beautiful Iranian writing ; ritual indications at the beginning given in Pahlavi and then in Gujarati written in Zend characters, in red ink ; no colophon ; ff. 64 (marked in Gujarati numerals upto f. 46 only), written 15 ll. to page ; paper European.



**38. (47) Visperad bâ Nirang (Avestâ) ; Several Nirangs or Afsuns (incantations in Pazend).**

8.1"×5.8". Bound in red leather covers, partially torn off ; margin slightly injured by worms ; country-made paper ; writing negligent and not at all inviting ; no colophon ; ff. 10 (unnumbered) + 104 (marked in Arabic numerals up to f. 40 only), written 13 to 15 ll. to page ; principal headings in red ink ; ritual directions in Pahlavi in red ink. Contents :—

I. Some Nirangs or Afsuns (Pazend, ff. 1-10) :—Nirangs to ward off black magic, to ward off fever, to smite a scorpion and other noxious creatures, to ward off the evil eye, to pray for one's wants, to pray for opulence and ease, to remove sickness from one's house, to multiply domestic cattle and children, to remove the malignancy of evil eyes, to be acceptable in the eyes of men. Different Nirangs on one and the same subject are sometimes given in various Pazend texts—incomplete at end.

II. **Visperad with Nirang** (ff. 1-104)—Avesta, with ritual directions in Pahlavi.

**39. (48) Setâyash-i Sî-Rûze (Pazend)**—Incomplete at the end.

8.1" × 6". Bound in red leather covers, loose ; folios also loose ; margin slightly perforated by worms ; writing in Iranian style ; principal headings in red ink ; Indian paper ; ff. 52 (unnumbered), written 13 ll. to page ; last 4 folios blank ; MS. incomplete, as it ends in the midst of the Setayesh of Arshisang. No colophon.

**40. (49) Khordeh Avesta (Avesta Pahlavi) with Setâyash-i Sî Rûzê.**

6.3" × 5.1". Half-bound in strong covers ; country-made paper, written in two different hands ; writing not good ; pp. 158 (marked in English numerals). No colophon. Contents :—

I. **Nâm-Setâyashn** (Pahlavi) : pp. 1-11 (written 15 ll. to page). The first line gives Pahlavi, the second, pronunciation and the third, meaning in Persian, and so on.

II. **Setâyash-i Sî-Rûzê** (Pahlavi) : pp. 12-72 (written 15 to 21 ll. to page). The first line gives Pahlavi ; the second, pronunciation and the third, meaning in Persian and so on upto the Setâyash of Daepameher which is incomplete. The Setâyesh-i Bahman and Ardibehesht are incomplete and some pages are left blank. (Margins which are torn off have been newly supplied upto here.) Thereafter some blank folios.

III. **Khordeh-Avesta** (Avesta and Pahlavi) : pp. 79-158 (written 9 ll. to the page) comprising :—

Ashem—Ahunvar—Bâj to be recited before meals—Bâj to be recited after answering the call of nature—the five smaller Gâhs—Kem-nâ-mazdâ—Mazdayasno-ahmi—Khorshed Nyâish. This portion is written in a different hand.

41. (52) **Six Yashts (Avesta).**

10" x 5.6". Bound in strong brown leather covers, loose ; writing in Iranian style, beautiful ; principal headings in red ink ; Indian paper ; margin slightly perforated by worms ; ff. 139 (unnumbered), written 15 ll. to the page. No colophon.

Contents :—(1) Haptân Yasht (1-8) ; (2) Abân Yasht (8-55) ; (3) Khorshed Yasht (55-57) ; (4) Mâh Yasht (57-58) ; (5) Tir Yasht (58-82) ; (6) Meher Yasht (83-139).

42. (54) **Khordeh-Avesta (Avesta with Persian translation) and Select Subjects, principally in Persian Verse, from the Rivayets.**

10" x 5.6". Bound in red leather covers ; MS. has given way in the binding and the folios are loose ; both kinds of writing, Avesta and Persian, very handsome ; Indian paper ; margin a little perforated by worms ; ff. 67 (unnumbered), written 15 ll. to the page—(with the first two folios blank). No colophon. Contents :—

I. **Khordeh-Avesta with Persian translation.**—Ardibehesht and Ormazd Yashts, the Pazend portion of the Vanant Yasht, Mâh Yasht, Ormazd Yasht (second time)—incomplete (upto § 9 *Yasô beretâbyô zaothrâbyô*), Afrin-i Zartosht

(ff. 1-32). The Persian translation of all the above Avesta texts except the last two is given in red ink and runs alternately with the original.

II. **Manzûmât.**—Different subjects in Persian verse from the Persian Rivâyets, as follows :—(1) Kisseh Sultan Mahmud ; (2) some *pursesh-pâsokh* (questions and answers) on the earth, the Dakhma, *nasû* (dead matter), water, a righteous man, the fire of a corpse-burner, equity and justice, Bareshnumgar, women in their menses, a courtesan, a woman who gives birth to a still-born child ; (3) Kisseh of Yazdagard's son and Umar Khutâb ; (4) Saogand-Nâme ; (5) a letter from Sarfâbad and Turkâbad in Yazd, brought by the messenger Bahman Asfandyâr to the Dasturs of India, *e.g.*, Dastur Shapur Dastur Hoshang and others ; (6) this world and the next ; (7) story of a man having three friends—incomplete : (ff. 33-67).

These Manzûmât (Persian poems) are divided into two columns on each page and also run round the three sides of the margin.

#### 43. (59) **Khordeh-Avesta** (in Persian character).

4·8" × 3·7". Bound in leather covers ; covers and folios injured by worms ; worm-eaten mostly in the beginning and towards the end ; thin Indian paper ; ff. 117 (unnumbered), written 11 ll. to the page ; beautiful Persian writing ; principal headings and ritual indications in red ink ; presented by Doctor Rustomji Jamshedji Nadarshaw.

Contents :—Ashem—Yathâ—Avesta-i nân khurdan (= Bâj to be recited before meals)—Avestâ-i gomez kardan (= Bâj to be recited after answering the call of nature)—Avesta-i 'atsé zadan (Avesta to be recited after sneezing)—the five smaller Gâhs—Avesta-i dast u rui va avesta-i kusti (= Nirang Kusti)—the five Nyâishes—the five larger Gâhs—Khushnudi-i Hamkârân (the 30 days as Hamkârs)—Setâyash-i Khudâ (= Nâm Setayeshn)—Ormazd, Ardibehesht, Sarosh Hadokht, Sarosh sar Shab, and Behram Yashts—Patet—Afringans Dahman and Sarosh—Afrin Rapithwan—Nemâz-i Ormazd—Avesta to be recited on putting on new

clothes—Avesta to be recited on awaking from frightful dreams—Avesta for warding off black magic—Avesta to ward off fever—Avesta for desiring opulence and ease—Avesta for removing the evil eye, for being acceptable in the eyes of others, for removing the evil eye, for praying for one's wants, for removing the Daevas and fairies—how to count the time of the five Gâhs—Avesta for paring off nails.

Colophon in Persian (f. 115) :—Written by Asfandiyar Ratanjishah Minushah from a MS. of Iran and completed on day Marespand, month Tishtar, A.Y. 1166.

The scribe Asfandiyar's father, Ratanjishah Minucmehrshah was a great scholar and his son and grandson also have transcribed many MSS. in Persian. Ratanjishah is one of the addressees (with Dastur Darab Sohrab [the teacher of the Frenchman Auquetil] at the head) in the Rivayet of A.Y. 1138 written on the *roj-mâh* controversy.

**44. (62) Pursesh-Pasukh (a part of the Farzyât-nâme) ; Ys. 9 and 10 (Avesta) with Persian translation and Fâl abjad (Treatise on Prognostication—in Persian).**

5" × 4.4". Bound in leather covers, old, worn out, somewhat loose and perforated by worms ; Indian paper ; writing distinct ; ff. 5+12+41+20 (unnumbered), written 9 ll. to the page ; the first 5 folios are blank, except that on f. 1b and f. 2a we find some stray Persian couplets and the Pahlavi heading (in red ink) "Khurtak Awistak" which shows that the scribe originally meant to write the Khordeh Avesta. Contents :—

**I. Pursesh-Pâsokh** (Questions and Answers) in Persian verse—incomplete (ff. 1-12).—This is a part of Dastur Darab Pahlon's Farazyât-nâme.

**II. Hâvanîm and Vish apām, i.e., Ys. 9 and 10 (Avesta) with Persian translation** (ff. 1-41, the 25th being blank).

Colophon (f. 41) in Persian verse :—Written by Mulla Kaus Rustom and completed on day Khordad, month Meher, A.Y. 1129.

III. **Fâi-nâme** (a book on prognostication, explained on the *abjad* notation system). Groups of 3 Persian letters are written in red ink and explained in Persian (ff. 20)—incomplete. Nearly 40 folios at the end are blank.

45. (63) **Khordeh-Avesta** (Iranian) and **Darun-yasht** (= **Bâj-dharnu**) with **Fravashi** (Avesta), **Setâyash-i Sî Rûzê** (Pahlavi) and some **Nirangs**.

5.3" x 3.6". Bound in red hard leather covers, both torn off and perforated by worms; worm-eaten specially towards the end; discoloured by moisture; beautiful Iranian writing, very correct; principal headings and ritual indications in red ink; occasional interlinear explanation in red and black ink; Indian paper; ff. 228 (marked in Persian words) + ff. 4 of new paper, written 11 to 12 ll. to the page; f. 2 and ff. 4-16 seem to be latterly supplied, (folios marked in a hap-hazard manner; the first 17 folios are unnumbered and then the 18th is marked 12th). Contents:—

I. Ormazd Yasht with *Nipâyoish mashîm*—the five Gâhs—Mah, Atash and Avan (with Y. 65) Nyâishes—Ohithrem bûyâd—Afrin Rapithwan (the last half;—Pazend)—Nâm Setayashn (Pahlavi)—the two Sirojâs—Khurshed and Meher Nyâishes—names of Hamkâras (Pahlavi)—Afringân Dahmân (called "Afringân pavan mân shapirân va pavan mân âtâshân)—Afringân Khutâyân (=âfrinâmi khshathrayân...)—Afrin Rapithwan (the first half—in Persian)—Darun Yasht (= *Bâj-dharnu*)—Litanies in the style of Sirojâs (with *âyêšê yeshti*)—Darun-i Hom Izad—Fravashi with *Bâj-dharnu*.

Colophon in Persian (f. 182b):—Written by Rûstom Gush-tasp Ardeshir in A.Y. 1069.

II. **Setâyash-i Sî Rûzê** (Pahlavi).

Colophon in Pahlavi (f. 227b):—Written by Rûstom Gushtasp Ardeshir and completed on day Astad, month Shehrivar, A.Y. 1069.

III. Litanies in the style of Sirojâs, (with *Yazamaide*).

After this, 4 folios are blank and on the remaining 4 folios the following Avesta nirangs are supplied by a later hand :—

IV. Avesta for removing the evil eye and fever, for being acceptable in the eyes of men, for removing the malignancy of evil eyes, for the fulfilment of one's wishes, for praying for opulence and ease, for removing Daevas, sorcerers and fairies. (These Avesta pieces are selected from the Gâthâs.)

This MS. is described by Dr. Geldner as Mf 3 in the Prolegomena to his Avesta.

**46. (64) Patet (Pazend in Persian character) with Persian translation.**

8·7" × 4·9". Bound in strong brown leather covers ; Indian paper ; somewhat worm-eaten ; writing negligent ; ff. 20 (marked in Persian numerals) with 2 blank folios on each side ; written 15 ll. to the page. There is no colophon.

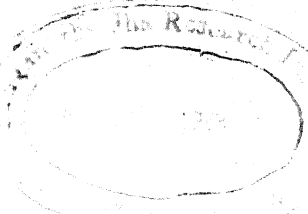
**47. (65) Vendidâd Sâde (Avesta).**

13·1" × 8". Half-bound in strong covers ; covers and paper perforated by worms ; neatly written on thin European paper ; ritual directions in Pahlavi in red ink, which has got pale ; pp. 915 (marked in Arabic numerals), written 16 ll. to the page. This is an exact copy of No. 15 which was written by Khosro Noshirvan in A.Y. 987.

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the request of Mr. K. R. Cama and completed on day Asfandar, month Ardibehesht, A.Y. 1253.

**48. (66) Yasna with Nirang.**

13·1" × 8". Half-bound in strong covers ; both the strong covers and folios perforated by worms ; neatly written on European paper ; ritual indications in Pahlavi in red ink (pale) ; pp. 321 (marked in Arabic numerals), written 10 ll. to the page. This is an exact copy of the Yasna written by Rustom Gushtasp in A.Y. 1090. [See No. 16.]





Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the request of Mr. K. R. Cama and completed on day Govâd, month Farvardin, A.Y. 1253.

**49. (67) Nirangistân.**

13" x 8". Half-bound in strong covers ; neatly written ; both the hard covers and leaves perforated by worms ; European paper ; Avesta text in red ink ; ff. 289 (marked in Arabic numerals), written 19 ll. to the page.

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the request of Mr. K. R. Cama from a copy of Mr. T. D. Anklesaria and completed on day Farvardin, month Avan, A.Y. 1251.

For a description of the T. D. MS., see "Nirangistân—a photozincographed facsimile," edited by Dastur D. P. Sanjana, Introduction, ff. 3-8.

**50. (68) Minokherad (Pahlavi).**

8.1" x 6.4". Half-bound in strong covers ; neatly written on thin European paper ; both covers and leaves perforated by worms ; pp. 165 (marked in Arabic numerals), written 12 ll. to the page.

Colophon in Persian (pp. 163-65) :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama from a copy of Ervad T. D. Anklesaria and completed on the third day of the fifth month, A.Y. 1252.

Ervad Anklesaria's copy "supplies the contents of 10 folios lost from K43" and it has also the original colophon \* as given in K43.

For this colophon, see West, S. B. E., Vol. 24 (Intro., pp. XVIII-XIX).

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\* Reproduced in Appendix G.

**51. (69) Khordeh-Avesta (Avesta) and Setayash-i Si-Rûzê (Pahlavi).**

8" × 6·3". Neatly written MS. ; half-bound in strong covers ; both covers and leaves perforated by worms ; European paper ; pp. 400 (marked in Arabic numerals), written 12 ll. to the page ; principal headings and ritual directions in red ink. This is an exact copy of No. 45, the Khordeh Avesta written by Rustom Gushtasp in A.Y. 1069.

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the request of Mr. K. R. Cama and completed on day Adar, month Tishtar, A.Y. 1253.

**52. (70) Ashirwâd (Marriage Blessings) in Pazend and Sanskrit with Gujarati translation.**

8" × 6·4". Half-bound ; covers and leaves perforated by worms ; neatly written on European paper ; pp. 35 (marked in Arabic numerals) + pp. 24 (marked in Gujarati numerals), written 12 ll. to the page. Contents :—

**I. Pazend Ashirwâd with alternate Gujarati translation,** pp. 35. Written by Dastur Erachji and completed on day Bahman, month Tir, A.Y. 1252.

**II. Sanskrit Ashirwâd written in Gujarati with Gujarati translation** (pp. 24).

Colophon in Gujarati :—Written by Dastur Erachji Sorabji Meherji Rana and completed on the 4th day of the 4th month, A.Y. 1252, from a copy the Dastur himself had made in A.Y. 1219 from a MS. of Ervad Mancherji Jamasji Vachha.

**53. (71) Kisseh of Rustom Maneck, inhabitant of Surat (in Persian verse).**

9" × 6·4". Neatly written MS. ; half-bound ; both covers and leaves perforated by worms ; European paper ; pp. 52 (marked in Arabic numerals), written 12 ll. to the page ; principal headings in red ink. Contents :—

(1) Kisseh of Rustom Maneck of Surat, written by Mobed Jamshed Kaikobad. (2) In praise of Rustom Maneck. (3) Parsis

exempted from the capitation-tax levied by Aurangzeb at the instance of Sheth Rustom Maneck. (4) Several *Jud-dins* imprisoned by the governor for not paying the poll-tax were released on the intercession of Sheth Rustom Maneck. (5) Siveh Gani, a tyrant, came with an army to Surat, oppressed the Parsis and levied on them the poll-tax. The Parsis were again exempted at the instance of Sheth Rustom Maneck. (6) In many places, wells were dug, bridges constructed and gardens laid out at the instance of Sheth Rustom Maneck. (7) In praise of Rustom Maneck and his three sons. (8) Interview with Ingrej Bahâdur (the English) who first came to Surat with Sheth Rustom. (9) The English got the right of establishing a *Kothi* at Surat from the Emperor of Delhi on the intervention of Rustom Maneck. (10) A merchantman of one Othman Chalibi was captured by the Firangis. Sheth Rustom went to Daman, got a letter of introduction from the Governor of Daman to Vizrael, the Governor of Goa, and caused the ship to be restored to its owner.

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firuz Library at the instance of Mr. K. R. Cama and completed on day Avan, month Amerdad, A.Y. 1252.

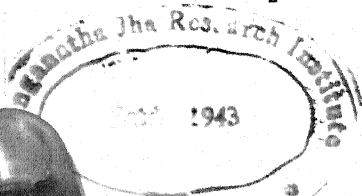
This Kisseh was originally composed by Mobed Jamshed Kaikobad of Surat, in A.Y. 1080.

54. (77) **Gujarati-Pahlavi Glossary**, compiled by Dastur Erachji S. Meherji Rana.

12.4" × 7.7". Half-bound in strong covers ; covers perforated by worms ; European paper ; pp. 604 (marked in Gujarati numerals), written 15 to 16 ll. to the page. First 14 folios of blue paper, rest of white paper.

55. (78) **Dinkard**. (The well-known B. Manuscript.)

14" × 10". Iranian original MS. ; writing beautiful ; bound in leather covers, both loose ; ff. 322 (in all), written 20 to 22 ll. to the page. [There are mistakes, in many places, in numbering the folios.]



For an account of this important MS. and for the folios missing from it, see S.B.E., Vols. 37 and 47 ; Grundriss der iran. Phil. : Die Pahlavi-Litteratur, p. 91, and preface to " The Complete Text of the Pahlavi Dinkard," edited by Mr. D. M. Madon. All the colophons in Pahlavi will be found in the printed edition, and a translation thereof is supplied by West in S.B.E. (see above).

**56. (92) Vendidâd Sadê and Yasna of Rapithwan.**

9·5" × 8·3". Bound in very strong leather covers ; writing beautiful ; Indian paper ; worm-eaten and discoloured by moisture ; margins of the first 10 folios newly supplied ; principal headings as well as ritual directions in red ink ; ritual directions in Gujarati and, as usual, written upside down ; the introductory portion supplied in a different hand ; ff. 333 (marked in Gujarati numerals), written 15 ll. to the page ; the first folio is lost and numbers of the folios cut off by the binder ; folio 24 has the plan of the Yazashn-gâh ; ink, pale towards the end. Contents :—

**I. Vendidâd Sâde (ff. 2-317).**

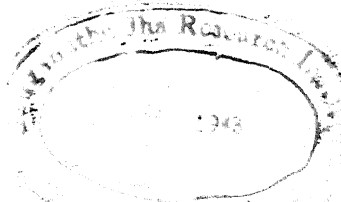
Colophon in Gujarati (f. 317) :—Written by Mobed Edal Navroj Rustom Navroj Jamshed for Ostâ Shenâj Ostâ Shehriar Ervad Dâdâ and completed on day Farvardin, month Asfandarmad, A.Y. 1116, Samvat 1803.

**II. Yasna Rapithwan (ff. 318-333).**

• Colophon in Gujarati (f. 333) :—Written by the above-mentioned scribe and completed on day Khordad, month Farvardin, A.Y. 1118, Samvat 1805. This MS. was bought by Behedin Ratanji Dorabji Cooverji Choodigar and was given as *ashô-dâd* to Ervad Ratanji Burjorji Bhaiji who was initiated an Herbad in honour of the memory of Behedin Ratanji's father.

**57. (93) Yasna with Nirang.**

12·4" × 7·8". Leather covers, very old, which have given way a little in the binding ; country-made paper, bluish ; writing in Iranian style, very beautiful ; worm-



eaten on the margin and more towards the beginning and the end ; portions torn off, newly supplied in many places ; ritual indications in Pahlavi in red ink ; occasionally, Gujarati pronunciation of the Pahlavi latterly supplied in a different hand ; ff. 181 (unnumbered), written 18 ll. to the page ; folio 81b is left blank at the end of Hâ 27 ; 7 folios comprising Y. 45 to Y. 48 are bound upside down.

Colophon in Persian and Gujarati (ff. 180-81) :—Written by Mobed Dadabhoy Bahmonji Kharshedji Minocherji Kakalia, and completed on day Avan, month Tir, A.Y. 1193.

**58. (94) Persian version of Yasna (made from Gujarati).**

Unbound ; loose folios worn out and badly torn off in many places ; written on thin, bad country-made paper ; very negligently written, with many scratches ; ff. 33, marked in Arabic numerals—a group of 8 leaves being considered as one folio—written 15 to 21 lines to the page ; the last 8 leaves are torn off very badly ; occasional marginal notes ; Avesta text of the first 8 Hâs and of the last Hâ only is given.

The MS. is not in a state of being compactly bound, hence all the loose folios are enclosed in loose white paste-board covers.

**59. (104) Afringân and Afrin Rapithwan.**

8.3" × 6.3". Bound in cloth ; both covers and leaves slightly perforated by worms ; writing distinct ; European paper ; ff. 29 (marked in Gujarati numerals), written 9 to 10 ll. to the page ; principal headings in Pazend in red ink. Writer not known. Contents :—

I. **Afringân Rapithwan** (Avesta), ff. 1—7.

II. **Afrin Rapithwan** (Pazend), ff. 7—29.

Colophon in Persian :—Completed on day Mohor, month Spandarmad, A.Y. 1251.

**60. (105) Tir, Gosh and Khordad Yashts (Avesta).**

6.7" × 4.2". Bound in leather, nearly scraped off ; in sound condition ; writing distinct and handsome ; ff. 51 (unnumbered),

written 11 to 12 lines to the page ; European paper ; headings in red ink.

No colophon, but on f. 40 there is a remark on the margin in Gujarati that the owner of the MS. was Mobed Merwanji Framji Shapurji Nyanâhâ.

**61. (106) Afrin Rojgâr (Pazend) ; Sirojâ (Avesta).**

7·8" × 5·8". Without covers ; discoloured by moisture ; European paper ; principal headings in red ink ; ff. 13 (marked in Gujarati numerals) + ff. 13 (unnumbered), with 3 blank folios in the middle. Contents :—

**I. Afrin Rojgâr** (ff. 13, written 14 to 15 ll. to the page).

Colophon in Persian (in red ink) :—Written by Mobed Maneck Shapurji Kutar for Mobed Jivanji Navroji Aga, and completed on day Shehrivar, month Dae, A.Y. 1205.

**II. Sirojâ** (ff. 13, written 12 to 13 ll. to the page).

Colophon in Persian (in red ink) :—Written by Maneck Shapur Maneck Behram Jamasp Maneck Dastur Pahlon, son of Faredun, for Mobed Jivanji Navroji Aga, and completed on day Bahman, month Aspadarmad, A.Y. 1205.

**62. (107). Yashts (Avesta) with some miscellaneous subjects.**

8·1" × 6". Bound in leather covers, worn out and loose in the binding ; many folios loose ; injured by worms ; water-spotted in many places ; ff. 102 (marked in Gujarati numerals) + ff. 47 (unnumbered) + ff. 24 (marked in Gujarati numerals) + ff. 62 (unnumbered), written 11 to 13 ll. to the page ; writing bad ; orthography incorrect ; principal headings in Zend and Gujarati in red ink. Contents :—

**I. Khud patet and Patet ravânni ; Rashnu, Râm and Gosh Yashts**, a fragment of Ormazd Yasht, Abân, Tir and Khordâd Yashts ; *bâj* to be recited on paring off nails ; *nirang* for lessening the pains of a woman at child-birth ; *bâj panth izadni* ; Haptân Yasht ; *nirang* in Pahlavi for the 5th day of the 12th month to be



stuck on to the door of a house (written in red ink) ; *nirang* to consecrate sand on the fifth day of the 12th month to be sprinkled in the house to ward off noxious insects ; the *dasturi* (a short formula in Pazend to be recited, with closed lips after placing the dead body in the Dakhma) ; Din Yasht.

Colophon in Pazend and Gujarati (combined) written in Avesta characters :—Completed on day Govâd, month Farvardin and written by Ervad Sorab Noshirwan Mehernosh Kaus Khorshed Mehernosh Dhampâl Chhānyâ Pahlon Rustom Chānda Faridun surnamed Chānda Faridun or Pāvdi. The Gujarati colophon just following states that the MS. was bought of Darab Framji Pavdi by Navroji Cowasji Pāvdi, on day Aspandarmad, month Farvardin, A.Y. 1209.

**Bâj Ardâfarosh (=Bâj-dharnu)**—ff. 25 (marked in Gujarati numerals)—incomplete.

*Nirang* of the 5th day of the 12th month and *nirang* to consecrate sand on the same day (see above).

Colophon in Avesta characters (in red ink) :—Written by the abovementioned scribe and completed in A.Y. 1191.

*Nirang* for smiting noxious creatures ; Ashirwâd ; Afrin-i Zartosht ; Afringân Rapithwan ; the Afrins of Rapithwan, Dahman, Buzorgân and Haft-Amshaspend ; the ceremony (in Gujarati) of consecrating the sacred white bull called *Varasio*.

The MS. ends with a list of contents and two *tâvids*. A short note in Persian after the Afrin-i Zartosht states that the MS. was purchased by Mobed Naoroz Kaus (Munajjam) Pavri.

### 63. (108) Farvardin and Avan Yashts (Avesta).

9.3" × 5.3". Bound in leather covers, one torn off ; country-made paper, partially worm-eaten ; ff. 64 (marked in Gujarati numerals) + ff. 46 (unnumbered), written 15 ll. to the page ; writing uninviting but legible. Contents :—

#### I. Farvardin Yasht (ff. 64)—headings in Pahlavi.

Colophon in Gujarati :—Written by Mobed Darab Framroj Rustom Dorab Framroj Minochehr Kershaspi Pavdi and completed on day Govad, month Aspandarmad, A.Y. 1202, Samvat 1889.

II. **Avân Yasht** (ff. 46)—*Kardas* marked in Gujarati. Fol. 1a gives the commencement of **Gahambar Châshni** in Avesta characters.

64. (109) **Avân Yasht (Avesta).**

7·9" × 5·8". Folios bound together without covers ; injured by worms and discoloured by moisture ; writing distinct but uninviting ; paper, European and country-made ; ff. 30 (marked in Gujarati numerals), written 13 ll. to the page ; headings of principal sections or *Kardas* marked in red ink.

Colophon in Persian :—Written by Shapur, Maneck Behram Jamasp Maneck Dastur Pahlon and completed on day Depadar, month Ardibehesht, Samvat 1876.

65. (110). **Yasna (Avesta) with Nirang in Gujarati.**

8·5" × 5". Bound in leather covers, worn out and partially torn off in the binding ; some folios at the end loose ; writing not at all inviting ; orthography incorrect ; Indian paper slightly worm-eaten on the margin ; Gujarati written, as usual, upside down ; ff. 17 of the Paragna (ritual preparatory to the Yasna) + ff. 100 (marked in Gujarati numerals) + ff. 166 (of which only ff. 1-5 are numbered), written 15 ll. to the page.

Colophon in Gujarati written upside down :—Written by Behram Ardeshir Noshirvan and completed on day Behram, month Khordad, Samvat 1806, Shake 1671.

Another note states that the book was purchased by Darab Framroj Rustom [Darab] Framroz Minocher Kershasp Sohrab.

For another MS. written by the same scribe and for his pedigree, see No. 30 of this Catalogue.

**66. (111) Shikan-Gumani-Vijâr (Pahlavi) and other subjects.**

6.1" x 3.8". Well-bound in cloth ; in good condition ; European and country-made paper (white and blue) ; various kinds of handwriting ; negligently written ; orthography incorrect ; a sort of scrap-book ; pp. 363 (marked in Gujarati numerals) + pp. 136 (unnumbered), written 11 ll. to the page. Contents :—

(1) **Shikan-Gumani** (Pahlavi), pp. 1-92.

Writer :—Kaus Minocherji Pavri.

(2) **Patet Irani** (Pazend), pp. 97-192.

Colophon in Persian (p. 192) :—Written by Mobed Kaus Minocher, Burjor, Darab Framroj Pavdi and completed on day Avan, month Dae, A.Y. 1224.

(3) Gosh and Ashtad Yashts.

(4) Tir Yasht.

(5) **Ataryakhshi** of Vendidad (pp. 305-13).

(6) Bâj to be recited on paring off nails.

(7) The ceremony of consecrating the sacred bull, *varasio* (Gujarati written in Zend characters).

(8) The excellence of darun-farsast-goshodâ-âpê-orvar and aesam-boi (Gujarati written in Zend characters) ; from the Rivayet of Kaus Kamdin (pp. 334-337).

(9) Number of *ahunvars* to be recited in place of different Avesta texts (Gujarati), from the Rivâyet of Bahman Punjyâ (pp. 337-49).

(10) The *tanâfur* merits for the performance of ceremonies like the Vendidad, etc. (Gujarati), from the Rivayets of Kamdin Shapur, Bahman Punjyâ and Shapur Bharucha (pp. 350-363).

(11) The meaning of *karimâ* of Shaikh Sa'di (Urdu written in Gujarati characters) : (pp. 1-63, written from left to right).

Colophon (pp. 62-63) in Gujarati and Persian :—Written by Kaus Minocher, Burjorji Darabji Framji Pavdi in A.Y. 1225.

(12) The Kisseh of Pathân Bahâdur Khân who had run away with a woman from Surat (pp. 65-103) or ff. 1-19 (marked in Gujarati numerals).

(13) A moral story (in Urdu verse written in Gujarati characters).

(14) A monâjât (Persian in Gujarati characters).

(15) A moral story (in Urdu verse written in Gujarati characters).

Colophon :—Completed on day Gosh, month Abân.

**67. (112) Monâjâts, Nirangs, etc.**

6.1" x 8.8". Well-bound in cloth; in good condition; different subjects in different hands; pp. 402 (unnumbered), written 11 ll. to the page; European and country-made paper. Contents :—

(1) A *Monâjât* in Persian (written in Avesta characters). (2) Bâj to be recited on going to bed. (3) A *Monâjât* in Persian (in Avesta characters). (4) The preface to the Saddar-Nazm in Gujarati and several poems of the Saddar (written in Gujarati characters) with Gujarati explanation. (5) Mere scraps of Gujarati verses. (6) A *Monâjât* written in a strange alphabet which seems to be an admixture of Avesta, Pahlavi and Persian characters. (7) Afrin Gahambar—incomplete, written in strange characters. (Here there is a note on the margin that these characters have been deciphered by Ervad Jamshedji Sorabji Kuka daru.) (8) How to cleanse things defiled by *nasu* or dead matter, from the 92nd chapter of the Saddar Nazm (Gujarati).

Colophon :—Written by Mobed Navroj Kaus surnamed Munajjam for Mobed Darabji Framji Paydi and completed on day Din, month Farvardin, A.Y. 1209.

(9) Atarvakhshî of Vendidad.

Colophon :—Written by the abovenamed scribe on day Adar, month Ardibehesht, A.Y. 1209, Samvat 1896, Shaka 1761.

(10) 16 *Ślokas* of Âkâ daru (Sanskrit written in Gujarati characters) with Gujarati translation (ff. 1-19). (11) A *monâjât*

in Persian by Darab Framroj (written in Avesta characters). (12) A *monājāt* by Darab Framroj in praise of the 33 angels. (13) The 15 virtues to be acquired by Mobeds (in Pazend with Gujarati meaning). (14) The 101 names of God (Pazend). (15) A Persian *monājāt* (in Avesta characters). (16) A Persian *monājāt* of Zartosht Behram (in Avesta characters). (17) A Persian *monājāt* in praise of God (in Avesta characters). (18) Particulars about tying the Padân (or, mouth-veil) to a dead body and about the sagdid—from the Rivâyet (Pazend with Gujarati translation). (19) Nirang to be recited on the death of a person—adapted from Pahlavi, by Dastur Palonji Fardoonji. (20) Nirangs to be recited after the completion of Yashts and Nyâishes (Pazend). (21) Sepâs-i-Dādâr. (22) Nirang to be recited on the completion of Meher Yasht. (23) Nirangs to be recited for the fulfilment of one's wishes and for warding off sickness. (24) Nirang-i Doâ (in praise of God) and the Nirang to be recited after sneezing. (25) *Bâj shūvâni*. (26) Ashirvâd (Pazend)—incomplete. (27) Dîn, Ashi, Astâd and Jamyâd Yashts (Avesta—the last being incomplete).

68. (113) **Bahman Yasht** (Pazend in Gujarati characters) with Gujarati translation, and some Nirangs, etc.

6.1" x 3.1". Half-bound in strong covers ; in good condition ; written on lined foolscap ; ff. 194 (unnumbered). No colophon. A recent MS. Contents :—

(1) **Shal-i Khusravi** (a strange poem in Gujarati in praise of God). (2) *Namaskâr khajândânô* (Salutation to Riches) in Gujarati. (3) Zand-i Bahman Yasht (Pazend in Gujarati characters, written on one side only). (4) Nirang to be recited to free oneself from perplexity and trouble (a mixture of Pazend and Persian in Gujarati—unintelligible). (5) Nirangs and Persian couplets for invoking God (in Gujarati characters). (6) Nirang of Bahman Amshâspend (written on one side only). (7) Translation, in Gujarati, of Bahman Yasht (given on one side only). (8) Afsuns and Nirangs (spells) to be recited before a sick person (in Gujarati). (9) Nirang to ward off the evil eye.

**69. (125) Khordeh-Avesta (Qadimi) in Gujarati with Gujarati translation.**

7·8" × 4". MS. presented by a gentleman through Mr. Hormasji Mancherji Cama. Half-bound ; Indian paper ; the words " Pāk Khordeh Avesta " embossed in gilded letters on the back side of the covers ; ff. 2-377 (marked in Gujarati numerals), written 11 ll. to the page ; Avesta in red ink and translation in black. (The translation is rendered from Persian which, in its turn, is rendered from Pahlavi). Contents :—

Ashem—Yatha—Nirang Kusti—Dôâ to be recited after tying on the Kusti—Sarosh Bâj—the five Nyaishtes—Nâm-Setâyashn—Ormazd, Ardibehesht, Sarosh Hadokht, Sarosh Vadi—Hom and Vanant Yashts—Patet Irani—the five Gâhs—Vispa humata—Bâj to be recited before meals—Hoshbâm—Bâj to be recited after answering the call of nature—Bâj to be recited on awaking from wet-dreams—the Bâj of 1200 Ashem to be recited during the first five Farvardegân days—the Bâj of 1200 Yathâs to be recited on the 5 Gathâ days—the Namaskâr of the Dakhma, of the sea, of the mountain, of the tree, of the lamp—Nirang to be recited after Ormazd Yasht—Nirangs to break the evil influence of Ahriman, of the sorcerers and the Daevas—Nirang to be recited after the Sarosh Yasht—Nirang to be recited after sneezing—*Din-nô Kalmô*—Tandarosti.

Colophon in Gujarati (ff. 343—45) :—Written by Mobed Edal Darab Rustom Behram Sanjana for Behdin Framji Pestonji and completed on day Avan, month Khordad, A.Y. 1175, Samvat 1862, Shaka 1727, A.H. 1220, A.C. 1805

Patet Pashemâni (ff. 347—74)—Contents of the MS.

Colophon (same as above) in Persian (f. 377).

**70. (128) Vendidad (fargards 1-4)—Avesta and Pahlavi with Gujarati transliteration and translation. Vol. I.**

12·5" × 7·8". Well-bound in hard red leather covers ; European paper, thick and durable ; in very good condition ;



writing handsome ; pp. 1—438 (marked in Gujarati numerals) + ff. 439-518 (of which f. 493 and f. 509 are marked twice.) The left-hand side page is divided into three columns, of which the first contains Avesta ; the second, Pahlavi, and the third, transliteration of Avesta into Gujarati and the right-hand side page contains a word-for-word translation of the Avesta with the translation of Pahlavi commentaries. No colophon, but this and the following four volumes of the Vendidad are written by Dastur Edalji Darabji Sanjana. These 5 Volumes are presented by Mr. Jamshedji Bomonji Wadia.

**71. (129) Vendidâd (fargards 5-7). Vol. II.**

14.3" × 9.4". Binding, etc., same as Vol. I ; pp. 610-1065 + pp. 1066-1068 blank.

**71a. (130) Vendidâd (fargards 8-10). Vol. III.** For description, see Vol. I.

14.3" × 9.4". pp. 1069-1512 (of which p. 1069 is blank).

**71b. (131) Vendidâd (fargards 11-16). Vol. IV.** See Vol. I.

14.3" × 9.4". pp. 1513-1922 (of which pp. 1513, 1920-22 are blank).

**71c. (132) Vendidâd (fargards 17-22). Vol. V.**

14.3" × 9.4". pp. 1923-2094 + pp. 2231-2358. The 18th fargard ends at p. 2093 ; then 48 folios are left blank for the 19th fargard ; but this fargard is written on separate loose folios, containing pp. 54 of which the left-hand side page contains only Avesta and the right-hand side page, the translation of Avesta and Pahlavi. These separate folios, except pp. 44-54, are written in a different hand.

**72. (133) Khordeh Avesta (Gujarati) with Gujarati translation.**

8.1' × 5.3". MS. presented by Mr. Jamshedji Bomonji Wadia. Recently bound in very strong brown leather covers ; paper perforated by worms ; margins, torn off, have been newly supplied in many places ; English paper, bluish ; ff. 1 to 139 + ff. 100 to 363

(so marked in Gujarati numerals), written 13 ll. to the page. Text in red ink and translation and commentary in black. Contents :— (1) The preface : it states that the MS. was written by Ervad Edal Darab Sanjana and completed on day Depadar, month Adar, A.Y. 1185. (2) Ashem—Yathâ—the Ahunvars to be recited in place of various Avesta texts—Nirang Kusti—Particulars about Sudreh and Kusti—Nirang to be recited on rubbing the *gomez* (bull's urine) on the body—Sarosh Bâj—Hoshbâm—the five Nyâishes—Vispa humata—Nâm-setâyashn—the five Gâhs—Patet—Ormazd, Ardibehesht, Sarosh Hâdokht, Sarosh Vadi, Khordâd, Haptân, Gosh, Behram, Astad, Hom and Vanant Yashts—Nirang to be recited on the completion of Ormazd Yasht—Bâj to be recited before meals—Bâj to be recited after answering the call of nature—Nirang to break the evil influence of Ahriman—Tandarosti.

**73. (143) Rivâyet-i Hêmêt-i Ashvahashtân.**

11·2" × 8·4". Half-bound in strong covers; European paper; pp. 571 (marked in Arabic numerals), written 16 to 18 ll. to the page. pp. 449 written by the late Dastur Erachji Sorabji Meherji Rana from the old MS. of the Rivâyet, the property of the late Ervad T. D. Anklesaria, and pp. 450-571 written by Ervad Noshervanji Burjorji Desai from a copy of the old MS. made by Dastur Erachji and deposited in the Navsari Meherji Rana Library, which was completed on the 4th day of the month Amerdad in A.Y. 1251.

• For contents, see West :—Grundriss der iran. Phil. : Die Pahlavi—Litteratur, pp. 105-106.

**74. (144) Khordêh-Avesta (Gujarati) with Gujarati translation.**

9·4" × 4·5". MS. presented by Mr. J. B. Petit. Strongly bound in cloth; country-made paper; injured by damp; last folios torn off; ff. 416 (marked in Gujarati numerals), written 15 ll. to the page. Contents :—

Yatha—Ashem—Nirang Kusti—Sarosh Bâj—Hoshbâm—five Nyâishes—Ormazd, Ardibehesht, Sarosh Hâdokht, Sarosh Vadi,]

Hom, and Vanant Yashts—Nam-setâyashan—Nemô-aonghâm—Nirangs to be recited after the completion of Ormazd, Sarosh and Vanant Yashts—*Dinnô-kalmô*—Patet Adarbad—Vispa humata—five larger Gâhs—Afringans of Dahman and Rojgâr—Bâj to be recited before meals—Afringân Gahambar—Behram Yasht—Bâj to be recited after answering the call of nature—Nirang to ward off magic—Nirang to be recited after sneezing—Namaskar of the lamp, of the mountain, of the Dakhma, of the trees,—Nirang to be recited on completion of Nyâishes and Yashts—Dhup-nirang—Ashirvâd—Tandarosti—Some sections of Vendidad 8 and 5 with Gujarati translation (from the Rivâyet)—Pedigree of Zartosht—101 names of God (incomplete).

Colophon in Gujarati (f. 263):—Written by Mobed Sorab Behramji Jamaspji Navroji Tata of Navsari and completed on day Amerdad, month Amerdad A.Y. 1181, A.C. 1812, Samvat 1868.

**75. (4) Khordeh-Avesta (Qadimi) in Persian.**

3.9" × 2.8". Bound in black leather covers, old and somewhat loose; damaged by worms; European paper; principal headings in red ink; ff. 212 (marked in Arabic numerals), written 7 ll. to the page; very beautiful writing in tiny character. This and the following MSS. presented by K. B. Bomonji Behramji Patel. Contents:—

Khorshed and Meher Nyâishes—the five Gâhs—Mâh Nyâish—Setâyash-i-Khuda (=nâm-setâyashn)—Ormazd Yasht—Atash Nyâish—Ardibehesht Yasht—Names of Hamkâras, of the Gâhs, Gahambars, Gathas, Zones and Fires—Sarosh Yasht-i sar shab—Patet ravânni—Setayash-i Ormazd—Benâm-i Ormazd—Sepâs-i akenâreh—Nâm-i khavar—chithrem bûyâd—Khordâd Yasht—Patet pashemani—Avesta for cutting the head of a cattle—Satum = (Y. 26).

Colophon in Persian (ff. 203-204):—Written by Dastur Bâmas Dastur Noshervan for Behdin Kher-andish Behdin Khodabax and completed on day Behram, month Farvardin, A.Y. 1176, A.H. 1221, in Bombay.

From f. 204, the following subjects :—Praise of 33 Amshâs-pends (in Persian verse—written in red ink)—one *mondâjt* (on the completion of the MS.)—Names of Qadim and Jalali months—one *monâjt*.

**76. (8) Khordeh-Avesta (Qadimi) in Persian.**

3·8" × 2·2." Covers of brown leather, with the names "Dadabhoy Rustomji Patel" and "A Prayer-book" embossed ; ff. 148 (unnumbered), written 9 ll. to the page ; handwriting, very tiny and beautiful ; country-made paper ; principal headings in red ink. No colophon. Contents :—

Khorshed, Meher and Mâh Nyaishe—Setâyash-i Khuda (=Nâm-Setâyashn)—the five Gâhs—Ormazd, Ardibehesht, Sarosh Hadokht and Sarosh Yasht-i sar shab—Atash Nyâish—Avan Nyâish (with Y. 65)—Khordad, Drvâsp and Behram Yashts—Patet—Names of Hamkâras, of the months, of the Gâthâs—Nemâz-i Ormazd.

**77. (1) Yasna 1-32 in Gujarati with Gujarati translation. (Vol. I.)**

14·1" × 9". Bound in hard leather covers, worn-out and torn off ; written on durable English paper ; no traces of worms, although the MS. is about 100 years old ; ff. 296, written 17 ll. to the page ; many folios loose ; occasional marginal gloss ; first one section of the text is given in Gujarati with interlinear Gujarati meanings of each word (in red ink) and then the translation of the whole section in Gujarati. The translation is chiefly made from Pahlavi. It extends upto Ys. 32 (upto *Bumayâo haptaitê*). For colophon, see the next No. 2.

This and the following 18 MSS. (Nos. 77-95) presented by Mr. Hormasji Sorabji Lelinala.

**78. (2) Yasna 32-72 in Gujarati, with Gujarati translation. (Vol. II.)**

14·1" × 9". Bound in brown leather covers, worn-out, and one torn off ; no traces of worms but many leaves are discoloured by moisture. ff. 279, written 17 ll. to the page.

Colophon (ff. 277b-279) in Persian prose and verse :—  
Written by Framroj Aspandiar Navroj Fram Rabâri, inhabitant  
of Surat and a resident of Rustampura, for Behdin Framji Cowasji  
Banaji and completed on day Sarosh, month Aspandarmad, A.Y.  
1193, A.C. 1824, Samvat 1880.

Both the Vols. of the Yasna are the original of the Yasna  
published by Ervad F. A. Rabâri. See the following Nos. 79 & 80.

**79. (3) Vendidad (Gujarati) with Gujarati translation. Vol. I. Fargards 1-8 (upto § 58).**

14" × 91". Without covers ; folios will soon get loose ; in fact  
some are already loose ; ff. 300, written 17 ll to the page. See the  
next No. 80 for colophon.

**80. (4) Vendidad (Gujarati) with Gujarati translation. Vol. II. Fargards 8 (from § 59) to 22.**

14.4" × 9". (Several folios are 15" long.) Well-bound, but  
having only one leather cover ; paper Indian and European ; slightly  
injured by worms ; ff. 286.

Colophon in Persian prose and verse :—Written by Ervad  
Framji Aspandiarji Rabâri for Mr. Framji Cowasji Banaji and  
completed on day Daepameher, month Meher, A.Y. 1194.

These two volumes are the original of the Vendidad published  
by Ervad Rabâri. See the Introduction to the printed edition of this  
Vendidad.

**81. (5) Yasna (Avesta) with Pahlavi and Persian translation.**

15" × 9.5". Half-bound in strong covers ; very thin European  
paper, worm-eaten on the margins which have been, in some places,  
newly supplied ; ff. 694, generally written 25 lines to the page, with  
many blanks ; the Hâ's are not numbered. The Avesta is given in  
one line ; then the Pahlavi word-for-word in the second line ; then in  
the third line the transliteration of the Pahlavi in Persian (in red  
ink) ; lastly one whole Pahlavi section is given with its transliteration  
in Persian (in red ink) and then the translation of the whole.

section in Persian, and so on. There is no colophon, but the paper bears the watermark of 1813.

**82. (6) Yasna (Avesta and Pahlavi) with Gujarati translation. Vol. I. Hâs 1-27.**

12" × 8.1". Well-bound in hard brown leather covers ; in good condition—no traces of worms ; stiff English paper ; ff. 183 (marked in Gujarati numerals) ; Avesta and Pahlavi text is written 14 to 15 ll. to the page. First one para of Avesta text is given with its corresponding Pahlavi beneath it (some words being explained in Gujarati interlinearly in black and red ink) and then the Gujarati translation of it in small characters, and so on. No colophon.

**83. (7) Yasna (Avesta and Pahlavi) with Gujarati translation. Vol. II. Hâs 28-72.**

12" × 8.1". Bound in hard brown leather covers ; stiff European paper ; ff. 184-433 with 2 more folios of contents. (See Vol. I.)

**84. (8) Vendidad (Gujarati text and translation). Vol. II, Fargards 9-22.**

13.1" × 9.5". Bound in hard brown leather covers which are very old and worn-out and have given way in the binding ; worm-eaten mostly on the margin ; Indian paper ; pp. 480 (in groups of 8 leaves as one folio, being 30 in all)—written 17 to 19 ll. to the page.

First, the Avesta text in Gujarati is given in one line, then one line of Gujarati meaning follows ; after this, one whole Avesta section is written down in Gujarati with the Gujarati translation of the whole following it.

It appears from the colophon that this was one of four volumes prepared by Ervad Framji Aspandiarji Rabâri of which the first two treated of Yasna and Visperad and the last two of Vendidad. This volume together with the first (now perhaps lost) was prepared for publication by Ervad Rabâri at the instance of Mr. Framji Cowasji Banaji.



**85. (9) Yasna (Avesta) with Nirang (in Pahlavi) : Qadimi.**

11.5" × 7.7". Bound in hard brown leather covers ; beautiful Iranian writing ; ritual indications in Pahlavi in red ink ; folios 221 (unnumbered) with 9 folios at the beginning and 12 at the end, blank ; European paper ; written 17 ll. to the page. No colophon.

**86. (10) Yasna (Avesta) with Nirang (in Pahlavi) : Qadimi.**

13.1" × 8.1". Bound in brown leather covers, a little torn-away at the top ; worms have perforated both the hard covers and the paper ; margin, a little more damaged by worms ; European paper, blue ; folios 199 (unnumbered), written 17 ll. to the page ; beautiful Iranian writing ; exactly the same as No. 85 ; in fact, both Nos. 85 and 86 are two copies of one original ; ritual indications in Pahlavi (in red ink) which is occasionally explained word for word in Persian. No colophon.

**87. (11) Yasna (Avesta).**

11.7" × 9.2". Bound in brown leather covers, old, worn-out and perforated by worms ; Indian paper ; beautiful Indian writing ; worms have done sad havoc with the margin on nearly all sides, but the writing is well-preserved ; ff. 113 (marked in Gujarati numerals), written 15 ll. to the page. The last folio being lost, the MS. ends at Hâ 72, § 5.

**88. (12) Bâj-Dharnu or Darun Yasht (Avesta text with explanation in Gujarati).**

11.3" × 7". Half-bound in strong covers ; in good condition ; ff. 132 (marked in Gujarati numerals) with four more folios (unnumbered) of the contents of the book—written 17 ll. to the page ; country-made paper ; principal headings as well as the ritual directions are given in Gujarati written in Avesta characters. The colophon only states that the last subject treated of in the MS., viz., the Darun ceremony of the Meherangân was copied from

a MS. of Dastur Dorabji Cowasji Meherji Rana, which was written in Samvat 1868, on day Adar, month Shehrivar.

**89. (13) Khordeh Avesta (Gujarati with Gujarati translation.**

8-8" x 5". Loose folios ; damp and worms have made sad havoc ; Indian paper ; ff. 319 marked in Gujarati numerals (of which ff. 249-264 are missing and ff. 265-276 are marked as ff. 165-176)—written 13 ll. to the page. The MS. bears the impression of the seal of Mulla Kaus Rustom.

Contents :—Ashem-Yathâ—Ormazd Khodai—Sarosh Bâj—Hoshbâm—the five Nyâishes—Vispa humata—Nâm-Setâyashn—Patet—the preface to Afringâns—Ormazd, Ardibehesht, Sarosh Hâdokht, Sarosh Vadi, Hom and Vanant Yashts—Afringan Gahambar—Ashirwâd (bearing the date A.Y. 1057)—Afrin-Zartosht (ff. 1-248) ;—ff. 249-264 missing ;—Afringan Dahmân (incomplete at the beginning)—Afringan Gatha—Tandarosti—Bâj to be recited after answering the call of nature—the five larger Gâhs (ff. 265-317)—Contents (ff. 317-18).

Colophon (f. 319) :—Written by Kamaji Rustomji in Samvat 1855, A.C. 1799, for Noshervanji Mobed Aspandiarji Dastur Navroji of Broach.

The MS. was originally presented by Mr. Limji Cowasji Banaji to Ervad Aspandiarji Navroji [Rabâri] of Broach.

The seal of Mulla Kaus Rustom is impressed on the first folio.

**90. (14) Khordeh Avesta (Avesta).**

8-3" x 6". Bound in very hard leather covers, loose, worn-out and perforated by worms ; incomplete at the beginning ; a very incorrect MS. ; ff. 121-353 (marked 1021-3053), all loose, with 3 more folios (unnumbered) of contents and colophon—written 12 ll. to the page ; first 8 folios of European paper (of which the ink is corrosive), and the rest of country-made paper. Contents :—

Part of Ormazd Yasht, Ardibehesht, Sarosh Hâdokht, Sarosh Vadi, Behram, Gosh, Khordad and Tir Yashts ;— Afringans of Gahambar, Rapithwan, Dahmân, Sarosh and Gâthâ ; Afrins of

Rapithwan (the second half), Ardafravash, Haft Amshaspend, and of Rapithwan (the first half) which last is called Irani Afrin ;— Ram, Meher and Rashnu Yashts.

Colophon in Gujarati :—Written by Edalji Navroji Jiji Homji Navroj, Kamdin, Peshotan Khorshed Godâvra, and completed on the 21st day of the 7th month, A.Y. 1003.

**91. (15) Patet Irani and Afrin Gahambar (Pazend) and 101 names of God (Gujarati).**

8.2" x 6.5". Bound in black leather covers, very old ; writing distinct ; in sound condition ; European paper ; ff. 37 (marked in Arabic numerals), written 12 ll. to the page. Contents :—

**I. Patet Irani (Pazend)—ff. 1-21.**

**II. Afrin Gahambar (Pazend)—ff. 22-23.**

**III. 101 names of God (Gujarati)—ff. 34-36.**

Colophon in Gujarati (f. 37) :—Written by Ervad Kekobad Erachji Cowasji Kanga for Rustomji Hormasji Kanga and completed on day Daepmeher, month Bahman, A.Y. 1224, Samvat 1911.

**92. (16) Yasht Farvardin and Afringan Rapithwan (Avesta).**

8.6" x 6.3". Bound in brown leather covers, worn-out ; MS. will soon give way in the binding ; neatly written ; country-made paper, slightly worm-eaten ; ff. 2-65 (marked in Gujarati numerals), written 13 ll. to the page ; ff. 30-39 and 60-65 are much damaged and torn off from the middle ; headings in red ink. Contents :—

**I. Fravashi (ff. 2-58).**

Colophon :—Written by Mobed Navroji Kharshedji and completed on day Arshishang, month Tir, A.Y. 1203, Samvat 1900 (?).

**II. Afringan Rapithwan (ff. 59-62).**

**III. One Monajat (Persian written in Gujarati characters), ff. 62-65.**

**93. (17) Vendidad Sade (Avesta) with Nirang (in Gujarati and Persian).**

11.9" × 8.2". Bound in hard brown leather covers, old and worm-eaten ; Indian paper ; MS. has given way in the binding ; worms have done havoc in many places, the last several folios being torn up horizontally, perpendicularly, and transversely ; handsome writing ; ff. 318 (marked in Gujarati numerals), written 17 ll. to the page ; the upper part of f. 286 being torn away has been newly supplied ; incomplete at the end as the MS. ends at Y. 71, § 20 (up to *maethandioscha avo-khara*.....) No colophon.

**94. (18) The Ceremony of the Consecration of Nirangdin (in Gujarati).**

8" × 6.3". Bound in paper covers, perforated by worms ; ff. 9 (marked in Gujarati numerals), written 9 ll. to the page ; European paper. No colophon.

**95. (19) Notes of Sermons and Lectures by Dastur Sorabji Rustomji Mulla Firuz (Gujarati).**

Loose folios ; thin foolscap not of the same size ; different kinds of writing ; wrapped up in thick brown leather covers, loose. Contents :—

- I. Answer to Khoreh Vahijak.
- II. Sermon on Navjot.
- III. On Charity and Benevolence.
- IV. On Prayer.
- V. On Truthfulness.

The last sermon was delivered on the 19th day of the 7th month, in A.Y. 1237, A.C. 1868, in Banaji's Atash Behram.

VI. Darun Yasht (=Bâj-dharnu)—Avesta in Gujarati character.

**96. (367) Minokherad and Gosht Fryân (in Gujarati translation).**

7·7"×4·3". Half-bound ; country-made paper, worm-eaten ; ff. 140 (marked in Gujarati numerals), written 13 ll. to the page. Contents :—

- (1) Translation, into Gujarati, of Mino-kherad (ff. 1-112).
- (2) Duties to be done by a Zoroastrian on his reaching the age of 15 years (ff. 112-118)—in Gujarati.
- (3) Some religious injunctions (ff. 118-20).
- (4) Translation, into Gujarati, of **Gosht Fryân and Akhaz Jadu** (ff. 120-40).

Colophon (f. 140) in Gujarati :—Written by Ervad Darab Shapurji Khurshedji Vachha of Navsari for Behdin Pestonji Kausji Rustomji Dhayyân Vora and completed on day Aneran, month Asfandarmad, A.Y. 1174, Samvat 1861.

**97. (59) Ardai-Virâf-Nâmeh ; (1) Composed by Zartosht Behram Pazhdu, (2) by Dastur Noshirwan Marzban Kermâni.**

7·9"×6·1". Half-bound ; European paper ; pp. 146+44 (marked in Arabic numerals), written 10 ll. to the page. The MS. was transcribed by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the instance of Mr. K. R. Cama, and completed in A.Y. 1244. [See Brelvi's catalogue :—VII, 2.]

**98. (80) Pand-Nâmeh of Erach ; Summary of Veñdidâd and other pieces (all in Persian verse).**

8"×6". Half-bound ; European paper ; pp. 134 + 68 (marked in Arabic numerals), written 10 ll. to the page. Contents :—

I. **Pand-Nâmeh** : treating of religious and moral subjects. It was composed, as stated in the epilogue, by Dastur Erachji and completed on day Amerdad of the first month, A.Y. 1248.

This portion was transcribed by Dastur Erachji at the request of Mr. K. R. Cama and completed on day Depmeher, month Adar, A.Y. 1249.

II. The commencement of the Vendidad ceremony ; a short summary of the 22 fargards of the Vendidad and on the performance of the Yasna (in verse).

This piece was completed by Dastur Erachji on day Mâh, month Meher, A.Y. 1250. [See Brelvi, VII, 4.]

99. (192) **Changraghâch-Nâmeh**; Story of the **Atash Behram of Navsari**, and the Book of **Dâdâr bin Dâdukht**.

8" x 6-2". Half-bound ; European paper ; pp. 96 + 79 + 64 (marked in Arabic numerals), written 10 ll. to the page. Contents :—

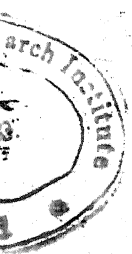
I. **Changraghâch-Nâmeh** (pp. 96) :—For a short account of this Nâmeh, see Jackson : " Zoroaster."

Colophon in Persian :—Written by Dastur Erachji Sorabji Meherji Rana for the Mulla Firoz Library at the instance of Mr. K. R. Cama and completed on day Behram, month Asfandar, A.Y. 1243.

II. **Kisseh-i Atash Behrâm-i Navsari** (pp. 79). This history of the Atash-Behram of Navsari was originally composed by Dastur Shapurji Maneckji Sanjana and transcribed and completed by Dastur Erachji on day Meher, month Bahman, A. Y. 1245.

III. **The Book of Dâdâr bin Dâdukht** (pp. 64). This book, it is stated in the preface, was originally called **Râsteh** and was prepared by Dâdâr bin Dâdukht (called also Râstâr), a learned Mobed of the time of Shahpur who had ordered him to refute the arguments advanced by the Rumi philosophers at his court against Zoroastrianism. One Abu Nazar Mu'afar [Mu-zaffar ?] bin Sroshyâr bin Adar Kharrâd Farrokhzâdân who was descended from Adarbad Marespend and Dadar bin Dâdukht latterly rendered into Persian the work of his ancestor.

Colophon :—Written by Dastur Erachji Sorabji Meherji Rana from a MS. of Mulla Kaus Rustom Shapur Bharuchi, made in the





year A.Y. 1156, from a copy of Dastur Rustom Gushtasp Ardeshir, and which was then in the possession of Dastur Sorabji Rustomji Mulla Firoz ; and completed on day Asman, month Bahman, A.Y. 1247. [See Brelvi, VII, 7.]

100. (283) **Dinkard, or, Vajarkard-Dînî.**

8.3" × 6.4". Bound in hard brown leather covers ; thin country-made paper ; ff. 175 (marked in Gujarati numerals), written 15 ll. to the page ; perforated by worms. Contents :—

(1) **Pursesh-Pāsokh** (religious questions with answers)—pp. 1-37.

(2) On the months and years of the Kayâns, containing an account of all the months, the Navruz, or New Year's Day, the Panjeh veh (*i.e.*, the 5 Gatha days), the Navruz-i 'Amê (*i.e.*, day Ormazd, month Farvardin) and Navruz-i Khâsé (*i.e.*, Khordad-sâl)—pp. 37-47.

(3) How to write the *roka'e kashdām*, *i.e.*, the Nirang for killing vermin, on the 5th day of the 12th month (p. 48).

(4) (a) Jashan-i Abângâh (on day Aban, month Farvardin) ; (b) Jashan-i Âb-rizân, or Jashan-i Bârân (on day Tir, month Tir) ; (c) Jashan-i Tir, or Tiragân (on day Tir, month Tir) ; (d) Mehrangân-i 'Amê (on day Meher, month Meher) ; (e) Meherangân-i khâsé (on day Râm, month Meher) ; (f) Jashan-i Khazân (on day Rashn, month Shehrivar) ; (g) Jashan-i Burjbûgân (on day Sarosh, month Dae) ; (h) Jashn-i Rukubul-Kausaj (on day Ormazd, month Adar) ; (i) Jashan-i Bahmanjeh (on day Bahman, month Bahman) ; (j) Jashan-i Sadeh (on day Avan, month Bahman) ; (k) Jashan-i Bâd-bareh (on day Bâd, month Bahman)—ff. 48-54.

(5) The nature and qualities of gold—the face of a man of good disposition—on wine—dishonesty in the dealings with others—meat not to be eaten without being consecrated—Ahunvars to be recited in place of various Avestas—*Murdeh-sus* fire, its collection—5 kinds of marriage (ff. 54-60).

Colophon :—Completed in A.Y. 1156 by Fulād Dastur Rustom Gushtasp Ardeshir.

(6) Andarz-i Adarbad (ff. 61-65).

(7) Ahriman and Demons, how driven out by the creatures of Ormuzd (ff. 65-66).

(8) The anniversary day of a dead man whose particular day of the month of his decease is not known—On husband, wife and child (ff. 67).

(9) Names of the Nasks ( pp. 67-68).

(10) Creation of the world and the six presiding angels (pp. 68-70).

(11) Creation lasting for 12000 years—animals and flying creatures—on Agrirath—kinds of men—the *khoreh* (glory) of Jamshed, to whom given (pp. 70-72).

(12) How and when to recite the Patet—Explanation of Khorshed and Mâh Nyāshes and of Ormazd Yasht—on tying the *kusti*—on eating meals—on seeing a dream—on the recital of Sarosh Yasht and of Afringan Dahman—*Avestā-i dast u rūi* (i.e., on the *Pādyāb*)—Explanation of 21 Nasks and of Gahambars—on killing a frog (pp. 72-85).

(13) Account of Ormazd and Ahriman, according to the Bundehesh ( pp. 85-88 ).

(14) Lengths of the five *gahs* ( pp. 88-89 ).

(15) Saogand-nāmeḥ ( pp. 89-93 ).

(16) Buzargmeher and Noshirvan; some moral stories (pp. 92-98).

(17) Zend and Pazend ( meaning and commentary ) of Ormazd Yasht ( pp. 99-118 ).

(18) Explanation of *humatanām* and *hukhshthrōtemāi* ( pp. 119-124 ).

(19) Meaning of some Pahlavi words ( written in Persian character ) (pp. 124-29).

(20) 12000 years of the world's duration and a succinct history of the Kings of Persia (pp. 129-55).

(21) Account of 8 philosophers with their sayings—(1) Pythagoras, (2) Jamasp, (3) Hyppocrates, (4) Socrates, (5) Plato, (6) Aristotle, (7) Ptolemy, and (8) Buzarchmeher (pp. 155-62).

(22) Seven wonderful things made by Jamshed in Pars (pp. 162-64).

(23) Zend and Pazend of Khorshed Nyāish (pp. 164-74).

Colophon (p. 174):—Written and completed by Fulad Dastur Rustom Gushtasp Ardeshir at the instance of Māvindād Kaikobād, on day Rashn, month Farvardin, A.Y. 1156. [See Rehatsek, VIII, 6.]

**101. (285) Banu Goshasp Nāmeh, Zāl Nāmeh and other Stories.**

7-9" × 6". Half bound in strong covers; European paper. Contents:—

I. **Kisseh Bānu Goshasp** (pp. 107), written 10 ll. to the page.

Colophon:—Transcribed from a copy in the possession of Mr. K. R. Cama, which was written in A.Y. 1152 by Parvizshāh son of Aspandiarji son of Ratanji, by Dastur Erachji Sorabji Meherjirana at the request of Mr. K. R. Cama and completed on day Farvardin, month Bahman, A.Y. 1244.

II. **A Letter of the Emperor Jehangir to his son Shāh Jehan and the latter's reply thereto:** the first in prose and the second in verse (pp. 108-115).

Jehangir, in his letter to his son, complains of the latter's disobedience. Shah Jehan replies in a more peaceful tone.

Colophon:—Same as in I.

III. **Zāl-Nāmeh** (pp. 37). The story of Zāl, Rustom's father, in verse.

Colophon :—Transcribed from the abovementioned MS. by Dastur Erachji in A.Y. 1245.

IV. **Taj-Kungarê of Noshirvan**, i.e., the ornaments on the crown of Noshirvan (pp. 1-26), Some 21 moral sayings in verse.

V. **Story of Sekandar Rumi**—in verse (pp. 27-40). The moral of the story is that one is to depart this world empty-handed.

VI. **Story of a Derwish** (in verse); (pp. 41-43).

VII. **Story of Farokhsh Khumbi** (in verse): (pp. 44-47).

Two stories pointing at a moral.

VIII. **The Court of Vishtasp and questions about the religion put to Zoroaster by Jamasp and other philosophers** (in verse): pp. 47-63.

Colophon :—The abovementioned poetic versions were transcribed from a MS. (written in A.Y. 1101) of Behdin Maneckji Edalji by Dastur Erachji and completed on day Aniran, month Shehrivar, A.Y. 1245.

IX. **Fal-Nameh abjad** (in verse): (pp. 1-48). A book on prognostication explained on the system of the **abjad** notation.

Colophon :—Transcribed from a MS. in the possession of Mr. K. R. Cama, which was originally written in A.Y. 1154, by Behdin Parviz Asfandiar, by Dastur Erachji and completed on day Depadar, month Dae, A.Y. 1245. [See, Brelvi, VII, 8.]

#### 102. (287.) **Din Kherad, versified by Mulla Firuz.**

8.1" x 5.9". Bound in hard brown leather covers; white, stiff glazed paper; ff. 106 (marked in Arabic numerals), written 15 ll. to the page; in sound condition; principal headings in red ink. Contents :—

I. Part of the Mulla's autobiography, containing (1) the praise of God; (2) in praise of Zartosht; (3) the ascension of

Zartosht; (4) why the Mulla went to Persia; (4) incidents on the way to Iran; (5) arrival at Yazd; (6) going to Kerman to learn astrology; (7) journey to Isphan; (8) the Mulla goes to pay a visit to Aga Mahmed Khan, with a friend Aga Hâdi; (9) prepared a *mahzar* on the Kabiseh controversy at Isphan with the assistance of learned Mahomedans; (10) going to Sheeraz with a view to pay a visit to the Governor Mahomed Karim Khan; (11) arrival of two Behedins at Shiraz to ask for immunity from the *jizya* tax, who were exempted from this tax at the intercession of the Governor's father; (12) Separation from Karim Khan and embarking for Surat and thence to Bombay (ff. 1-39).

II. The 78 *pursesh-pāsokh*, versified by Mulla Firoz (ff. 39-106).

In the epilogue, it is stated that this poem was finished on day Bahman, month Asfandarmad, A.Y. 1155.

Colophon:—Written in A.Y. 1161.

[See Rehatsek, VIII, 7.]

**103. (349) Rivayet of Dastur Darab Hormazdyar. Vol. I.**

11·9"×9·5". Bound in hard brown leather covers; country-made paper; ff. 264 (marked in Arabic numerals), written 21 ll. to the page. General contents:—

(1) **Jamaspi** (in verse—ff. 1-29). In the epilogue it is stated that this poetic version of Jamaspi was made by Barsu Kamdin Kaikobad Sanjana and completed on day Bahram, month Khordad, A.Y. 985. This version contain 45 chapters and 2400 couplets. (2) **Saddar Nasr** (ff. 29-42). (3) **Virâf Nâme**, in verse (ff. 43-56). From the prologue and the epilogue it appears that a Mobed named Behram Pahlon requested the chiefs of the Navsari Anjuman, Maneck and Bahman to order Kaus Fariburz Navroj to turn the story of Ar dai Viraf into verse. This was done and completed on day Mah, month Ardibehest, A.Y. 902. (4) Avesta alphabet; names of 21 nasks with contents (ff. 57-61). (5) **Ahunavars** to be recited on undertaking different works; Ahu-

**navars** to be recited in place of various Avesta texts (ff. 61-62). (6) Value of Ashem Vohu (ff. 63-64). (7) Commentary on Ashem (ff. 64-65). (8) On **Kusti** (ff. 65-69). (9) **Patet** and the repentance of Jamshed (ff. 69-73). (10) Patet Irani—Khud Patet—Patet Pashemani—Patet *ravânni* (ff. 75-80). (11) **Pursesh Pasokh** (ff. 80-81). (12) On truth, falsehood and Meherdruj (ff. 81-83). (13) Saogand-nâme (ff. 83-87). (14) **Pursesh-Pâsokh** (ff. 87-90). (15) Nirangs and Afsuns (beginning, imperfect) : This portion is also imperfect at the beginning in Barzu Kamdin's Rivayet (ff. 90-104). (16) On fire and the soul of Kershasp (ff. 104-11). (17) Corpse-burning fire and other fires (ff. 111-13). (18) Establishment of Atash-Behram and the value of fire (ff. 113-16). (19) About the defilement of water, fire and earth by *nasu* (ff. 116-27). (20) Dakhma—*nasu*—*nasâsâlâr* and Sagdid (ff. 127-50). (21) The dead—weeping for the dead—the ceremonies of the dead and adoption (ff. 150-65). (22) Marriage of five kinds—division of property—divorce (ff. 165-71). (23) Adultery—disobedience of wife—*dashtân* (menses)—woman who brings forth still-born child (ff. 171-89). (24) Clothes coming in contact with *nasu*—taking proper care of and abstaining from *nasu*—kinds of *nasu*—animals and flying creatures which come under the category of *nasu*—consecration of the head of a *gospend*—food which is licit and illicit—eating of *nasu*—medicine containing *nasu*—killing of noxious creatures—contact with *Juddins*—gratefulness shown by Adarbad in adversity—good deeds and sins, described (ff. 189-223). (25) *Gomez* or bull's urine and story of Tehmuras told in its connection—some *pursesh pasokh* (ff. 223-27). (26) Afringan and Afrin Rapithwan (ff. 227-29). (27) *Hâvan Gâh*, five *Nyaishes* and *Hosbhâm* (ff. 230-33). (28) *Ahunvars* to be recited in place of Avesta—*Khorshed* and *Mâh Nyaishes* with meaning—the moon as seen in the constellations—*Ormazd Yasht* with meaning (incomplete)—ff. 234-42. (29) Description of *Afringans*—*Dhup Nirang* (with the following names amongst others :—*Ervad Meher Panâh* *Ervad Sroshyar*—*Ervad Meherbân* *Ervad Khosro*—*Bayo Pandit Shoban Pandit*—*Shoban Pandit Jeshal Pandit*—*Yô-Pantô-ashahê*—*Behdin Jithra Behdin Behram*—



Behdin Minocher Behdin Bahman—Behdin Bahman Behdin Maneck)—Afringân Ardâfravash (in which *tâo ahminmânê* is to be recited)—Afringans of Meher, Behram and Râm—Myazd to be consecrated for five days in the month—Afringans of day Ormazd of Farvardin month, of Vanant Izad, of Khordâdsâl, of Tir roz Tir mâh, of Meher roz Meher mâh, of Aban Jashan, of Adar Jashan—Khshnumans of the Afringans (ff. 242-48). (30) Afringan Gahambar, of Gatha, of Sarosh (which is recited for three nights when death occurs), of Rapithwan (to be recited on day Khordad, month Farvardin—called Jashan-i Sâlin and also to be recited on day Marespend, month Meher, in the Rapithwingâh),—Doâ of Behrâm Varjâvand (this is a part of the Afringan Ardafravash, from *aspô derezareshcha* upto end)—Afringan of Haft Amshaspend (ff. 248-52). (31) Afrin Gahambar Chashmi, of Gahambar, of Ardafravash, of Buzorgân, of Dahman or Haft Amshaspend, of Myazd, of Rapithwan—Afrin-i Zartosht—Doâ of Behrâm Varjâvand (= *chithrem bûyâd*)—Doâ of Hoshdear and Behram Varjavand—Doâ to be recited once a day after the Nyaishes, according to the practice in Iran—Setâysh to be recited in Havan Gah after Khorshed and Mâh Nyaishes—Nâmsetâyashn with meaning—Tandarosti—Marriage ceremony according to the practice observed in Iran and Tandarosti—Paimân-i Pahlavi (—Marriage Blessings).

This last gives the year A.Y. 1048 of original transcription, with the year A.Y. 1101 on margin by the copyist of the Rivayet.

**104. (350) Rivâyet of Darab Hormazdyar. Vol. II.**

11.9" x 9.5". Bound in hard brown leather covers ; country-made paper ; ff. 265-520 (marked in Arabic numerals), written 21 ll. to the page. Contents :—

- (1) Gahambar (ff. 265-81). (2) Barsam twigs ; the binding of the Barsam ; *parâhôm* (ff. 281-89). (3) 15 *hunars* of Herbad and 5 *hunars* of Behedins—the qualities of a Herbad—the Dastur (ff. 290-93). (4) *Rojgâr* of parents and the righteous—Farvardegân (ff. 293-306). (5) Day Ormazd of the month Farvardin—Khordâdsâl—different Khshnumans of *Jashans*, etc. (ff. 306-30). (6) On the Izads and Amshaspends—Khshnuman-i Darun-i Myâd as recorded

by Dastur Ardeshir Velâyatî and some *pursesh-pâsokhs* (ff. 330-33). (7) Ceremony of the consecration of Nirangdin—Bareshnum—Bareshnum-gâh (with plans)—Bareshnumgar and his reward (ff. 333-49). (8) Herbad—Some *pursesh-pâsokh*—various Daruns (with plans)—the plan of the Yazashn-gâh—Yasna and Vendidad—Varas—Barsam—Myazd—Getikharid—Zindeh-ravân (ff. 349-61). (9) *Kursi* (genealogy) of Zartosht—an account of Zartosht, Hoshedar, etc.—non-existence of Ahriman—millenniums of 9000 years—the Devas—five spiritual things in men—dreams—creation of the world—plan of the universe, constellations—Lunar mansions—planets—seven *keshvares* (ff. 362-73). (10) Minu-kherad (prose) (ff. 373-75). (11) Seven wonderful things made by Jamshed in Pârs (ff. 375-76). (12) Some *pursesh-pâsokh* from the Vendidad (ff. 376-79). (13) Names of the Dævas and other *pursesh-pâsokh* (ff. 380-81). (14) Olmai Islam (ff. 381-91). (15) Bahman-Yasht (ff. 391-97).

Colophon :—Written by Rustom Asfandiar Rustom Shehriar Damhar Shehriar Gudarz in Yazd from a MS. of Jamshed Asfandiar Rustom Shehriar Damhar Shehriar Gudarz and completed on day Shehrivar, month Farvardin, A.Y. 996.

(16) Jamaspi (ff. 397-409). (17) Gosht Fryan and Akhaz Jâdu (Pazend)—(ff. 409-16.) (18) Kisseh Mazdak (in verse—ff. 416-24).

In the epilogue it is stated that this Kisseh was originally composed by Godarz Noshervan and completed on day Ram, month Dae, A.Y. 985, A.H. 1025 : This was transcribed in A.Y. 996 by Bahram Khosro for the Rivayet taken to India by Bahman Asfandiar.

(19) The Farrokh-nâme of Yunân Dastur for Noshirwan—The *Marguzân* (Dakhma) of Noshirvan (ff. 424-29). (20) Dastur Dinyâr and his daughter (ff. 430-33). (21) The prince [son of Yazdgard] and Omar Khuttâb (ff. 433-440)—in verse.

In the epilogue it is stated that this was written by Siavax Minocher for the Rivayet of Bahman Asfandiar in A.Y. 996. [فہمہ is the chronogram of this portion of the Rivayet, which gives the date A.H. 1035.]

(22) Vishtasp questions Jamasp (ff. 441-43). (23) Gajastabālīsh (ff. 443-44). (24) *Pursesh* about Darun (ff. 444-46). ff. 447-48 blank. (25) Letters from Kerman and Turkabād brought by Bahman Suratya with his Rivayet, dated day Adar, month Bahman, A.Y. 996, A.H. 1036 (ff. 449-55). (26) Vast-i Amshaspendān (in verse) (ff. 455-68). Composed by Siavakhsh Rustom. (27) Duty to be done on each day (ff. 468-70). (28) Mār-nāmeḥ (ff. 470-71). (29) Kisseh-i Sultan Mahmud (ff. 471-73). (30) A Zoroastrian calumniated the Behedins in the presence of the king and one Jamshed went to Herat before the king to intercede on their behalf (ff. 474-75). (31) Dastur Noshirvan tells his own story (f. 475). (32) About famine and drought in Persia (f. 475-76). (33) Story of the famine-year and a chaste woman (f. 476). (35) Noshervan Marzban saw Meher Davar in a dream (f. 477). (36) Dastur Noshervan heard the voice of Sarosh in the *arvis-gāh* (ff. 477-78). (37) Lighting a lamp in the garden (f. 478). (38) Jamshed and his sister Jami (ff. 478-79). (39) Afrasiab and Rustom (ff. 479-80). (40) Abstaining from unlawful deeds (f. 480-81). (41) Planting of the Sarv-āzād tree by Zartosht (f. 481). (42) Admonitions and *mondājāts* (ff. 481-82). (43) This world and the next (ff. 483-84). (44) A man and his three friends (ff. 484-86). (45) Faith and doubt (f. 486). (46) The servant and the king (ff. 486-89). (47) The prince who renounced this world and obtained the next (ff. 489-90). (48) On Gahambars and other ceremonials with some admonitions (ff. 491-93). (44) The Darvish and the piece of bread, with some smaller poems (ff. 494-96). (50) Questions asked by Zartosht of Ahura (ff. 496-98).

The Rivāyet of Nariman Hoshang with the usual colophons (ff. 498, 499, 500)—bearing the date A.Y. 847 and the names of the writers :—(1) Hoshang Siavakhsh and (2) Shapur Jamasp. This Rivayet with the letter to Changa-Shāh and others ends at f. 507 with the following colophon (on folio 503) :—Written by Rustom Maneck Darab Hoshang Neryosang Sāyer, Dastur Khorshed Sanjana in A.Y. 1103 (سال منقول). and A.Y. 1108 (سال نقل).

- (51) Letter addressed to Changa-Shâh and others in A.Y. 880, or A.H. 916 (ff. 508-10). ff. 510 b, 511-13 blank. (52) 10 kinds of men—Patet Pashemani, with explanation (ff. 514-18). (53) *Nemô-donghâm* with explanation (f. 518). f. 519a blank. (54) Meaning of Khshnaothra—ashem—fravarânê with 5 gâhs—bâj of Ormazd—Yathâ abū vairyô zôtâ—Yenghê Hatām—Yasnemcha (in verse) ff. 519-20. [See Rehatsek, VIII, 1].

**105. (352) Rivāyet of Kamdin Khambaiti.**

10.2" × 7.3". Strongly bound in brown leather; country-made paper; ff. 205 (marked in Arabic numerals), written 17 ll. to the page; perforated by worms. Contents:—

- (1) Commentary on Ashem Vohu. (2) Explanation of the Khorshed Nyāish (from *dushmatāchā* upto *Urvaesê-jasô*). (3) Ahunvars to be recited, and number of Barsam twigs to be used, in various Yasna ceremonies. (4) When is Bareshnum said to be 'durust' (firm) and when 'shikaste' (vitiated.)? (5) Length of the different gâhs. (6) Minokherad (in prose)—ff. 5 to 10. (7) 21 nasks described—ff. 10-13. (8) Day Khordād of the Farvardin month—ff. 13-15. (9) Seven wonderful things invented by Jamshed in Pars. (10) Olmâ-i Islam (ff. 15-22). (11) The planets. (12) Ahunvar and 101 names of God with explanation and a long commentary on the Ahunvar, dilating on the unity and the compassion of Ahura Mazda and on good and bad deeds (ff. 23-39). (13) Description of the Fire-temple Adar-Gushid of Noshirvan—visit of Abul-kher Amary to the fire-temple—his interview with Ramesh-ârām, the custodian of the Temple—description of the Farrokh-Nâmeh which had been written by Yunān Dastur for Noshirvan (ff. 39-46). (14) Khalif Māmūn's intention of destroying Noshirvan's palace at Madāin—his visit to the palace on seeing which he withdrew his resolve—the Khalif's visit to the *marguzan* (tomb) of Noshirvan (ff. 46-49). (15) \* Meaning of *khshnaothra*—ashem—fravarânê with the gâhs—Bâj-i Ormazd—Yathâ ahu vairyo zaotâ—Yenghê hātām and Yasnemcha (in verse—ff. 49-50). (16) Ardai Viraf (in prose—ff. 50-68). (17) Letter brought by Kamdin Khambaiti from Iran to the

Dasturs and Behdins of India, among whom are mentioned Rānā Hushang [Jesang], Maneck Changa, etc. Letter written by Giv Asfandiyar Giv and completed on day Tir, month Bahman, A.Y. 896 (ff. 68-69). (18) **Shāyast nā Shāyast** or Saddar-Bundelesh (ff. 69-115). (19) *Mār-nāme*h (in verse—f. 116). (20) Saddar Nazm (ff. 117-153), (21) *Ahkām-i Jamasp* (in prose—ff. 154-163). (22) **Pursesh-Pasokh** (ff. 163-200). (23) *Patet Irani* (ff. 200-205).

**Colophon** :—Completed on day Asman, month Tir, A.Y. 1040, with the additional remarks that the owner was Mobed Kaus Dastur Rustom. [See *Rehatsek*, VIII, 2.]

**106. (353) The Kholāseh Dîn or the Rivayet of Barzu Kâmdin.**

14.5" × 9.3". Bound in strong leather covers ; European paper ; pp. 739 (marked in Arabic numerals), written 21 ll. to the page ; in sound condition.

**Colophon** (p. 665) :—Written by Dastur Erachji Sorabji Meherji Rânâ in A.Y. 1246. Dastur Erachji states that 96 folios of the original are missing here.

**Colophon** (pp. 686-87) to the original MS. :—Written by Framroj Rustom Khorshed Hoshang Jamasp Bhaiji, son of Dastur Khorshed Sanjana of Bulsar from a copy of Barzu Kâmdin and completed on day Arsheshang, month Bahman, A.Y. 1140.

**Colophon** (p. 687) :—Written by Dastur Erachji Sorabji Meherjirana at the instance of Mr. K. R. Cama for the Mulla Firuz Library from the abovementioned MS. and completed on day Rashnu, month Meher, A.Y. 1246. [See *Brelvi*, VIII, 3.]

**107. (364) Zartosht-Nāme**h or **Maulud-i Zartosht.**

7.9" × 5.5". Bound in brown leather covers, somewhat loose in the binding ; country-made paper ; ff. 62 (marked in Gujarati numerals), written 13 ll. to the page. A well-known poem composed by Zartosht Behram Pazdu in A.Y. 647.

Colophon in Persian :—Written by Darab Cowasji Ratanji and completed on day Depadar, month....., A.Y. 1095.

[See Rehatsek, VIII, 4, and Brelvi VII, 16.]

**108. (428) The Long-metre Sad-dar.**

9.5" × 7.1". Half-bound in strong covers ; European paper ; pp. 202 (marked in Arabic numerals), written 14 ll. to the page. Dastur Erachji has transcribed this version from a copy of the late Dastur Jamaspji M. Jamasp Asa and completed it on day Depdin, month Tir, A.Y. 1248. Two colophons in the original are as follows :—

I. Completed on day Mâh, month Khordâd, A.Y. 1026, by Herbad Jamshed Dastur Shapur Dastur Hoshang Asa.

II. Completed on day Khordad, month Khordad, A.Y. 1133, by Bahman Dastur Jamshed Jamasp Asa Faredoonji.

[See Brelvi, VII, 20.]

**109. (457) Frâmarz-Nâmeh (in verse).**

7.9" × 6.2". Half-bound in strong covers ; European paper ; pp. 555 (marked in Arabic numerals), written 10 ll. to the page.

Colophon :—Written by Dastur Erachji Sorabji Meherji Rana at the request of Mr. K. R. Cama for the Mulla Firuz Library and completed on day Farvardin, month Dae, A.Y. 1244.

[See Brelvi, VII, 22.]

**110. (469) Kisseh Sanjân.**

5.1" × 5.6". Half-bound in strong covers ; country-made paper ; pp. 63 (marked in Arabic numerals), written 7 ll. to the page ; somewhat damaged by worms.

[See Rehatsek's Catalogue, VII, 108.]

**111. (482) Akhaz Jādū and Gosht Fryān with other tracts.**

9.3" × 5.2". Strongly bound in brown leather ; country-made paper ; perforated by worms ; ff. 465 (marked in Arabic numerals). Contents :—

I. **Akhaz Jādū and Gosht Fryān** (Pazend in Persian character with Persian translation)—ff. 1-11.



II. **Mār-nāmeh** (in verse—ff. 12-13).

Written for Behdin Hakimi Hormazdji, son of Hakim Edalji, son of Hakim Jamasp, and completed on day Tir, month Adar, A.Y. 1163.

III. **Jamasp-nāmeh** (Pazend in Persian character, with Persian interlinear translation)—ff. 14-35.

IV. **Jamaspi** (another version in prose)—ff. 36-56.

V. **Gajastê Abalish** (Pazend in Persian character, with Persian interlinear translation)—ff. 57-62.

Colophon :—Written for the above-mentioned gentleman and completed on day Bahman, month Tir, A.Y. 1166.

VI. **Kholâseh-Din** of Dastur Darab Pahlon (verse)—ff. 67-96.

Colophon:—Written by Mobed Shapur Maneck Behram Sanjana for Behdin Hakim Hormazdji, son of Hakim Edalji, and completed on day Din, month Amerdad, A.Y. 1166.

VII. **Minu-Kherad** (Pazend in Persian character with Persian translation)—ff. 99-181.

Colophon :—Written by the above-mentioned scribe from a copy of Dastur Barzo Kāmdin and completed on day Jamyād, month Meher, A.Y. 1166.

VIII. **Minu-Kherad** (another version in prose)—ff. 181-190. Completed on day Aniran, month Meher, A.Y. 1166.

IX. **Seven wonderful things** invented by Jamshēd in Pars (prose—ff. 191-92).

X. **Jāmâsp-Nāmeh** (prose—ff. 194-214).

Completed on day Arshishang, month Adar, A.Y. 1166.

XI. **Zend-i Bahman Yasht** (prose—ff. 215-41).

XII. The horoscope of Zartusht from the Jamaspi (ff. 241-42). Completed on day Aniran, month Adar, A.Y. 1166.

XIII. **Bundehesh** (Pazend in Persian character, with Persian interlinear translation)—ff. 243-95.

Completed on day Depadar, month Dae, A.Y. 1166.

XIV. Three questions with answers—names of the 12 Izads and Amshaspendis in whose honour the Davāzdeh-Homāst is celebrated—10 kinds of men—10 kinds of demons : f. 295.

XV. **Bundehesh** (ff. 296-300).

XVI. The planetary influence on the child in embryo, etc. ff. 300-302.

XVII. **Bundehesh** (see above) ff. 302-305.

XVIII. Some religious sayings in 24 chapters on the analogy of the Sad-dar (ff. 305-15).

Colophon :—Written by Mobed Shapur Maneck Behram Sanjana for Hakim Hormazdji Edalji and completed on day Farvardin, month Bahman, A.Y. 1166 (ff. 316-24 blank).

XIX. Noshirvan and Yunān Dastur—the **Farrokh-Nāme** of Yunān—visit by the Khalif to the Marguzan (tomb) of Noshirvan, etc. (ff. 325-35).

Colophon :—Written by Shabu Lāl, son of Sundar Lāl, in A.H. 1214 (ff. 336-40 blank).

XX. A Nirang [this Nirang begins with '*dashtan va roghan afshār kardan*.' This is evidently imperfect as it is transcribed from Dastur Barzu Kāmdin's Rivāyet which is itself imperfect at this point because many folios of this Rivāyet are latterly lost as remarked by Dastur Erachji S. Meherjirana : See No. 106, p. 72] and other Nirangs, ff. 341-45.

XXI. **Nirang vars pukhtan** (Nirang for taking the hair of the white bull called Varasio)—ff. 345-46.

XXII. The Creation ; planets ; Tishtar ; a diagram of the **Keshvars** or seven regions ; revolution of the sun ; Arduisur, etc. ff. 346-50.

XXIII. Some Nirangs—Ahunvars to be recited on undertaking some important work—the offspring of Jamshid and a fairy—kinds of *gāv*, horse, dog, fish, etc.; the three-legged ass ; flowers appropriate to each angel (from the Bundehesh) and a diagram of the world (ff. 350-55.)

XXIV. Three *pursesh* with answers ; names of 12 Izads and Amshaspendis in whose honour the Davazdeh-Homāst is performed ; 10 kinds of men and demons [repeated—see above] ; the distance of the various heavens from this world ; dimensions of the sun, moon and stars ; a short note on mountains, seas and plants ; the extent of this world according to Plato ; the seven regions ; names of the 12 constellations and 7 planets (ff. 356-59).

XXV. **Vasf-i Amshāspandān** (in verse—ff. 364-414). According to the Epilogue, this version was composed by Syāvakhsh Rustom.

XXVI. **Story of King Jamjamê** (verse—ff. 416-19).

One Sultan Jamjam was a monarch of Misar (Egypt) and Shām (Syria). Many years after his death, his skull was found by Isā (Jesus), through whose intervention, the king sprang into life again, remained in this world for 40 years and walked in the way of God.

XXVII. Seeing the new moon in the constellations and the fulfilment of one's wishes (verse—ff. 420-21).

XXVIII. A Persian ode of 8 couplets (f. 422).

XXIX. Story of Sultan Mahomed and the Behdins (in verse—ff. 424-32). f. 434 gives a plan of the seven regions.

XXX. Nirang for consecrating the hair of the sacred bull called Varasio (in Gujarati—ff. 434-440).

XXXI. The initiation of a Herbad (in Gujarati—ff. 440-47).

Colophon:—Written by Herbad Barzu bin Qawām-ud-din Kaikobad Hormazdyār Sanjana of Navsari.

XXXII. The 16 ślokas in Gujarati with Gujarati translation (ff. 449-65). [See Rehatsek, VIII, 8.]

**112 (616) Minu-Kherad (versified).**

7.9" x 6.2". Half-bound in strong covers ; European paper ; pp. 229 (marked in Arabic numerals), written 10 ll. to the page.

This poetic version of the Minu-Kherad was made by Dastur Darab Hormazdyār. It was begun on day Ormazd, month Farvardin, A.Y. 1046 (p. 108).

Colophon :—Written by Dastur Erachji S. Meherji Rana from one of his own MSS. at the request of Mr. K. R. Cama and completed on day Bahman, month Amerdad, A.Y. 1244. [See Brelvi, VIII, 11.]

**113. (654) Ghazals of Dastur Behram Asfandyâr.**

7·8" × 6·2". Bound strongly in red leather covers ; European paper ; ink corrosive ; ff. 107 (unnumbered), written 11 to 13 ll. to the page. Contents :—

(1) A Mukhammas on the Gahambars. (2) A Mukhammas on Izâzil and Isrâîl. (3) A Ghazal on 12 Imâms and 14 Mu'asûms (Innocents). (4) Some Ghazals and one Monâjât. (5) Elëgy on the death of Marzbân Siavakhsh. (6) In the midst of other Ghazals and Mukhamases, a poem on Kaikhusro Bahram and one on Bahram's wife. (7) 29 Quatrains and Raba'îs.

Colophon :—Composed and written by Dastur Bahram Dastur Asfandyar Dastur Faridun Dastur Noshervan Kermani.

(8) In praise of the miracles of Shah Vâhrâm Izad. (9) The story of the Prince of the Kyâns, composed by Zartosht Bahram Pazhdû. (10) On Kusti (Sacred thread-girdle). (11) In praise of the 33 Amshaspands.

Colophon :—Written by Bamân Rustom Mâhyâr at the instance of Mobed Meherban son of Behram Dastur Khodabakhsh Sûfî and completed on day Khordâd, month Farvardin, A.Y. 1260. [See Brelvi, VII, 21.]

**114. (656) A Treatise on the Difference regarding the Zoroastrian era.**

7·6" × 6·2". Half-bound ; European paper, bluish ; pp. 62 (marked in Arabic numerals), written 9 ll. to the page.

After reviewing the histories of Oriental and Occidental writers, some of whom were, according to the writer, not worthy of confidence and had 'converted victories into defeats and defeats into victories', the author states that 2447 years have passed since the accession of Gushtasp (p. 45). No colophon, but the paper bears the water-mark of the year 1851. [See Brelvi, I, 1.]

**115. (678) The Book in praise of 33 Amshâspends ;  
Ardâi Virâf and Jâmâspi.**

7·8" × 6". Half-bound in strong covers ; European paper ; the version of the Ardâi Virâf is given with some illustrations. Contents :—

(1) Praise of 33 Amshâspends (verse)—pp. 97. (2) An account of King Noshirvân (verse)—pp. 98-100 + 2 pp. (unnumbered) + pp. 1-17 (marked in Arabic numerals). (3) Praise of the 33 Amshâspends (in Persian verse) composed by Mulla Rustom (pp. 17-38.) (4) Ardâi-Virâf by Zartosht Bahram (verse) (pp. 39-309) of which pp. 101-144 contain verses of the Changra-ghâch-nâme. (5) Jamaspi (Persian prose) pp. 310-333. (6) A monâjât (pp. 334-35). (7) Story of Umar and the Prince. (8) An account of Kershâsp. (9) This world and the next. (10) A man having three friends. (11) The servant and the king. (12) One more story—incomplete ; all in Persian verse.

Original owner of the MS.—Behram bin Ardeshir. [See Brelvi, VIII, 10.]

**116. (685) Changranghâch-Nâme.**

10" × 6". Half-bound ; country-made paper, injured by worms ; ff. 44, written 14 ll. to the page + ff. 8 (loose) which have been supplied to make up deficiencies in the middle of the MS. This poem is composed by Zartosht Bahram Pazdu, the author of the Zartosht-Nâme. There is no colophon, but the owner of the book was Hormuz Burjorji Pavri (so stated on the first folio). [See Brelvi, VII, 23.]

**117. (686) Saddar Nazm (Poetical version of the Saddar).**

8·8" × 5". Half-bound in strong covers ; country-made paper, much damaged by worms ; ff. 65 (marked in Arabic numerals), written 15 ll. to the page ; the last folio newly supplied and written in a different hand. [See Brelvi, VII, 19.]

**118. (687) Ardai Virâf-Nâme ; Farzyât-Nâme  
and Kholâseh Din of Dastur Darab Pahlon.**

9·8" × 5·6". Half-bound ; binding loose ; country-made paper, injured by worms ; ff. 45 + 48 + 36, written 14 to 15 ll. to the page. Contents:—

I. **Ardâi-Virâf** by Zartosht Bahram. (in Persian verse) ; ff. 45 (of which ff. 31 only are marked in Arabic numerals).

II. **Farzyât-Nâme** of Dastur Darab Pahlon (ff. 48 of which first 20 folios are marked).

Colophon:—Completed on day Depdin, month Bahman, A.Y. 1199.

III. **Kholâseh-Din** of Darab Pahlon (ff. 36 of which the first 12 folios are marked in Arabic numerals). Dastur Darab composed his "*Kholâseh*" in A.Y. 1059.

Colophon:—Written by Mobed Hormazd Barjorji Darabji Framrojji Minocherji Kershâspji Adarji surnamed Munajjam, in Surat, and completed on day Depmeher, month Farvardin, A.Y. 1201. [See Brelvi, VII, 1.]

#### 119. (2) **Kershâsp-Nâme**.

6·3" × 4·2". Bound in leather ; loose folios ; fearfully damaged by worms ; ff. 148 (unnumbered), written 13 ll. to the page ; imperfect at the beginning.

Colophon:—Completed on day Shehrivar, month Farvardin, A.Y. 900 (?). MS. presented by Mr. Lelinwalla. [See Brelvi, VII, 24.]

#### 120. (227) **A MS. of Mixed Contents.**

The following subjects written on folios of different dimensions are given:—

I. **A Treatise on Sufism** (a short tract of 11 folios written 7 ll. to the page).

Colophon:—Written by Mobed Jamshed Dastur Kayamuddin Bharuchi and completed on day Bâd, month Dae, A.Y. 1101, A.H. 1145.



II. A book on Prognostication, prepared by several Olamas at the instance of Khalif Hārūn Rashid and called *Toḥfat ul Akhlāq* (ff. 10, written 11 ll. to the page).

III. A commentary, in Gujarati, on the 6 Gahambars (pp. 61). Transcribed from the original dated 1078 A.Y., of Mobed Noshervan Jamshed Padam Behram of Navsari. This transcription is made 156 years after the appearance of the original composition.

IV. **Afrin Rapithwan** (Pazend in Persian character—first half) ff. 7.

V. **Patet Irani** (Pazend in Persian character—imperfect at the beginning)—pp. 13, written 15 ll. to the page.

Colophon in Persian :—Written by Herbad Yazdyār son of Vekji Kukā Hamajyār Padam Sanjana, of Bulsar, for Herbad Erach Framroj Mahvindad Khambāiti and completed on day Khordad, month Bahman, A.Y. 1020.

VI. 101 names of God in Persian, as originally given and explained by Adar Farrokh Farrokhzād (6 pp.)

Colophon in Persian :—Completed on day Khorshed, month Tir, A.Y. 1053, by Rustom Khorshed.

VII. **Afrin-i Shash Gahambar** (in Persian)—Imperfect, only one page.

VIII. **Afrin-i Ardafravash**, **Afrin-i Buzorgan** (called **Afrin-i Behdinān**) and **Afrin Dahman** (Pazend in Persian character) :—ff. 7, written 16 ll. to the page.

Colophon in Persian :—Written by Ervad Hormazdyār Framroj Kamdin Hamajyār Padam Sanjana at Bulsar for his pupil Erach Faridun Mahvindad and completed on day Aban, month Aspandarmad, A.Y. 1019.

IX. **Afrin Myazd** (in Pazend )—ff. 15.

X. A **Rivayet** from Persia sent with Jamasp Hakim who was also provided with a quantity of Hōm. The *Rivāyet* treats of the Penom (mouth-veil) and some other questions. The signatories are Dastur Faredun Ardeshir, Dastur Hoshang Jamasp, Dastur Ardeshir Hakim, Dastur Rustom Gushtasp, Dastur Behram Marz-

bân, Khosro Noshirvan, etc. Written on day Aniran, month Ardibehesht, A.Y. 1090, A.H. 1133.

This Rivâyat wassent to astur Jamasp Asa, of Navsari, in response to the questions put by him to the Iranian Dasturs.

XI. **Bâj-dharnu**—only 2 folios left, with colophon in Gujarati:—Written by Ervad Adar, Ervad Bejan Ervad Movad Ervad Kâhânji at Broach and completed on day Rashnu, month Tir, Samvat 1757, Shaka 1622.

XII. **Patet Irani** (Pazend in Persian character)—imperfect at the beginning, ff. 6.

XIII. **Mâr-Nâmeh**, in verse, 2 folios.

Writer:—Muzaffar Khan, son of Yusaf Khan.

XIV. **Jamaspi** (in prose)—ff. 16.

Colophon in Persian:—These *ahkâms* were originally composed by Rustam Noshirwan Dastur Marzbân for Behdin Bahman Asfandiar [*i.e.*, this is a part of Bahman Punjya's Rivâyet.] Transcribed by Yazdyâr Noshervân Behram surnamed Mobad and completed on day Meher, month Amerdad, A.Y. 1071, A.H. 1114.

XV. **Nekâh-i Irâni** (ff. 17).

Written, roj 16, mâh 3, Samvat 1837.

XVI. **Nirang Kusti** (Qadimi)—in Pazend (one folio).

XVII. **Kholâseh-Dîn** of Dastur Darab Pahlon—incomplete, ff. 12.

XVIII. A Letter from Kerman to Dastur Rustom Peshoton, Behdin Kunvarji, Behdin Hirji, etc. brought by Meherban Jandal. It treats of the new Dakhma built by Nanabhoy Punjyâ (ff. 6).

Colophon:—Transcribed by Darab Hormazdyâr Kamdin Kaikobad and completed on day Meher, month Meher, A.Y. 1048.

# 121. (235) Rivâyet of Shâpur Bharuchi, and portions of other Rivâyets.

8.7" × 5". Bound in leather covers, torn off; country-made paper, injured by worms. Contents:—

I. Rivâyet of Shâpur Bharuchi (ff. 1-73).

II. From the Rivâyet of Bahman Punjya (ff. 75-87).

III. **Story of Dastur Dinyār** (ff. 88-95).

IV. **Zartosht-Nāmeḥ**, by **Zartosht Behram** (ff. 1-57, of which 49 only are marked—folios bound up irregularly and written in two different hands).

Owner of the MS.—Faridun, Edal Dara b of Broach.

122. (238) **Mulla Firuz's account of his Journey to Persia** (in verse.)

8.6" × 6.4". Bound in cloth; European paper; ff. 45 (un-numbered), written 13 ll. to the page.

123. (248) **The Rivāyets of Kama Asa, Kaus Kamdin, Kaus Mahiar, Jāsā, Aspandiyar Sohrab and Nariman Hoshang.**

9.1" × 5.3". Bound in leather covers; country-made paper; slightly worm-eaten; ff. 209, written 15 ll. to the page. The folios are bound up irregularly. Contents:—

I. **Pursesh-Pasokh** (ff. 1-8)—imperfect at the beginning. There is a continuation at folio 169 (which see).

Colophon:—Completed on day Khordad, month Dae, A.Y. 1033.

II. **Kaus Kamdin's Rivāyet** of A.Y. 922 (ff. 9-26)—and a part of the Rivāyet addressed to Maneck Changa (ff. 26-28.)

III. **Kama Asa's Rivāyet** (ff. 29-57)—breaks off abruptly, but for continuation, see ff. 183-84.

Colophon:—Completed on day Arshishang, month Meher, A.Y. 962.

IV. **Rivāyet of Jāsā** A.Y. 885, (ff. 58-98).

V. **Rivāyet of Aspandiyar Sohrab** (ff. 99-103).

VI. **Rivāyet of Nariman Hoshang, A.Y. 847 and the Rivāyet of A.Y. 855** (ff. 104-135).

VII. **Saogand-Nāmeḥ** (ff. 155-165).

IX. **Some Nirangs**, beginning with داشتن و روغن انبار کردن (ff. 165-169)—Imperfect; but for continuation, see ff. 1-8.

X. ff. 170-77 give **Dastur Barzoi's Rivāyet**, with imperfect beginning and end.

XI. **Rivāyet of Kaus Mahiar Rustom Khambaiti**, ff. 178-182 (with a lacuna at f. 180).

XII. Names of the fires of the Atash Behram (f. 185a).

XIII. Gosht Firyan and Akhaz Jādu (ff. 185-190—lacuna at f. 189).

XIV.—Rivayet addressed to Dastur Rustom Peshotan and others on the subject of the Dakhma (ff. 191-95)—imperfect.

XV. A Letter, with eight questions and answers, (mentioning the names, among others, of Dastur Pahlan Faredun, Barzu Khorshed) brought by Behdin Jiva Behdin Hirji Nanji Kharas to the address of Nanabhoy Narsang of the village of Umra in Surat, of which the first signatory is Dastur Behram Mavindad Rustom Noshervan of Turkabad. Letter written on day Bahram, month Meher, A.Y. 1052. (ff. 196-202).

XVI. Some imperfect pieces of the Rivayet (ff. 202-206).

At the beginning of the MS. there is a letter from Iran (on a scroll) written by Behram Ardeshir in A.Y. 1005 about the Kabiseh.

**124. (250) Vāsfi Amshāspendan; Minokherad; Zartosht-nāmeḥ and other pieces (in verse.)**

9·6" × 5·4". Loose folios; country-made paper. Contents:—

I. Vāsfi Amshāspends (ff. 36).

II. (1) Killing of noxious creatures. (2) On famine in Persia. (3) Drinking wine. (4) Story of Afrasiab. (5) Sayings of Adarbad. (6) Breaking of a contract. (7) Seeing the moon. (8) Ardeshir Babegan and Ardai Viraf. (9) Herbad and Navzud (ff. 36-126)—all in verse.

III. Zartosht-Nāmeḥ, by Zartosht Behram (ff. 48.)

IV. Minokherad (in verse)—incomplete (ff. 54).

**125. (252) Saddar Nazm; Establishment of the Navsari Atash-Behram and some portions from the Rivayets.**

9·9" × 6·3". Half-bound; thin European paper; water-mark 1866. Contents:—

I. Saddar Nazm (ff. 74).

II. Establishment of the Atash-Behram of Navsari (in verse, by Dastur Shapurji Maneckji Sanjana)—ff. 31.

III. The Rivayet in prose (ff. 76)—containing : (1) *Pur-sesh-Pâsokh*. (2) Admonitions of Buzarchemeher. (3) Short history of Persia. (4) An account of 8 philosophers, with their sayings. (5) 21 nasks described. (6) Explanation of the Gahambars. (7) Fulfilment of one's wishes by the Izads and Amshaspends. (8) Names of sins. (9) Minokherad (a short abstract). (10) A flower appropriate to every angel. (11) The creation of Gayomart. (12) Tying the Padân (mouth-veil), from the 18th fargard of Vendidad.

128. (269) Rivayet (generally in verse).

7.7" x 5.6". Bound in brown leather covers; European paper, somewhat injured by worms ; ff. 317 (marked in Persian numerals, of which the first four folios are missing), written 15 ll. to the page. Contents :—

(1) Some verses by Mulla Feeroz (imperfect). (2) On the Gahambar (by Dastur Noshervan). (3) On Farvardegan. (4) The Bareshnumgar and his reward. (5) Mazdak and Noshirwan. (6) Story of Sultan Mahmood (from the Rivayet of Bahman Punjya). (7) Story of Afrasiab. (8) This world and the next. (9) Three friends. (10) The *marguzan* (Dakhma of Noshirwan—in prose). (11) The servant and the king. (12) Some chapters from the Saddar Nasr. (13) Ardai Viraf of Zartosht Behram. (14) A Zoroastrian calumniating his co-religionists before Shah Abbas. (15) The prince who renounced this world and obtained the next. (16) Jamshed and his sister Jamê. (17) On Ashem Vohu (from the Saddar Nazm). (18) On Kusti (from Saddar Nasr). (19) On Patet and the story of Jamshed. (20) Story of Kershasp, told by Behram Firuz. (21) Story of Behdin Marzban, by Behram Firuz. (22) Do fire and water kill ? (23) Sagdid and dogs used in the Bareshnum ceremony. (24) Sagdid to be performed in every Gâh (from Kamdin Āsâ's Rivayet). (25) Weeping for the dead. (26) On the soul (in prose and verse). (27) The ceremony in honour of Sarosh and Clothes to be consecrated with Darun. (28) When should a woman remarry after the death of her husband ? (29) On

nocturnal pollution. (30) On a courtesan. (31) A menstruous woman. (32) When a woman is big with child, fire should be kept in the house. (33) Licit and illicit wine-drinking. (34) Ahunvars to be recited on undertaking a work. (35) Value of Ashem. (36) Thanksgiving by Adarbad (from the Rivayet of Bahman Punjya). (37) Great crimes. (38) Breaking of Khvetukdath, a great sin. (39) Giving alms to the worthy. (40) Meals should not be taken without the recital of *bāj*. (41) On fasting. (42) What to be done if one is unable to recite a Nyaish. (43) Māh Nyaish—what is Māh? (44) Ormazd Yasht. (45) Sarosh Yasht. (46) *Rojgār* of the dead. (47) On the seventh Amshaspend Behram Izad (from the Rivayet of Shapur Bharuchi). (48) If a Dastur does not perform the work entrusted by Behdins, what should be done? (49) Merit of Vendidad, Yasna and other ceremonies. (50) At what age did Zartosht die? (51) Names of the seven *keshtars* and the *var-i Jamkart*. (52) Names of 10 demons residing in the body of man. (53) Mino-kherad. (54) Contents of the MŠ. (55) Mulla Feeroz's autobiography (in verse)—his visit to Iran and return to Surat and thence to Bombay. (56) Seventy-eight *pursesh-pāsoh* in verse. (57) Pand-nāmeḥ of Mulla Feeroz. (58) Some poems of Mulla Firuz and a satire on the Dasturs, Mobeds and Behdins.

MS. written by Mobed Tehmuras Jivanji Dastur Fardunji of Broach.

**127. (272) Zartosht-Nāmeḥ.**

7.5" × 5.5". Half-bound; country-made paper; pp. 146, written 11 ll. to the page; margin of many folios torn off. This is the well-known life of Zartosht versified by Zartosht Behram Pazhdū in A.Y. 647.

Colophon:—Written and completed by Mobed Sheriar Dadabhoi of Broach, on the 27th day of the 7th month, A.Y. 1228.

**128. (352) Rivāyet of Kāmdin Khambāiti and portions of other Rivayets.**

10.3" × 8.7". Loose folios; country-made paper. Contents:—

I. **Kāmdin Khambāiti's Rivāyet** (ff. 1–90):—(1) Commentary on Ashem Vohu. (2) Explanation of the Khorshed



Nyāish. (3) Mino-Kherad (in prose). (4) 21 nasks described. (5) Day Khordad of the month Farvardin. (6) Seven wonderful things invented by Jamshed in Pars. (7) Olmā-i Islam. (8) The planets. (9) Ahunvar and 101 names of God with explanation ; and a long commentary on Ahunvar, dilating on the unity and the compassion of Ahurā Mazda and on good and bad deeds. (10) Description of the Fire-Temple Adar-Gushid of Noshervan—visit of Abul Kher Amary to the fire-temple—his interview with Ramesh-arām, the custodian of the temple—description of the Farrokh-nāmeh which had been written by Yunān Dastur for Noshervan. (11) Abu Ja'far's intention of destroying Noshirvan's palace at Madain—his visit to the palace on seeing which he withdrew his resolve—the Khalif's visit to the *Marguzan* (tomb) of Noshervan. (12) Ardai Viraf (in prose).

Colophon :—Completed on day Marespend, month Amerdad, A.Y. 1085,

(13) **Ahkām Jamasp** (in prose).

Colophon :—Completed on the 21st day of month Shehrivar, A.Y. 1085, by Mobed Rustom Ervad Jamshed.

(14) **Shōyast īā Shāyast.**

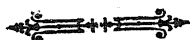
Colophon :—Completed on day Asfandarmad, month Aban, A.Y. 1106, by Ervad Behram Ervad Ardeshir Ervad Noshirvan, Ervad Behram, a descendant of Ervad Hormazdyār Ervad Rām-yār.

II. ff. 87-146 : (1) Letters brought by Bahman Asfandiar from Kerman and Turkabād (or, the Rivāyet of Bahman Punjya)—[The writer of the Epistles is Rustom Dastur Noshirvan] (2) Mazdak and Noshervan in verse (completed on day Bād, month Dae, A.Y. 1048). (3) The prince (son of Yazdajard) and Umar Khuttāb (in verse). (4) Kisseh Sultan Mahmud—In praise of Dastur Noshervan—Story of Afrāsiab—other moral tales—some verses of Dastur Noshervan Marzban and the story of Jamshed (in verse).

This part of the Rivāyet is imperfect.

III. A fragment of the Rivāyet of Darab Hormazdyār (ff. 444—504).

## APPENDICES.



### A

فرچپه بدروده و فرخ و رامش موافق رواج ولايت اندر روز فرخ  
 دي پدين و ماه مبارک فروردين و سال بر يک هزار و نود و سه يزد چرد  
 شهر ياران من دين بنده دستور جاماسب دستور حکيم دستور اردشير  
 اين کتاب فرقه و هوم يشت از ولايت آورده بود چون درين مهنت  
 يک هزار سال بود که جماعت پارسيان از ولايت به هندوستان آمده بودند  
 فرقه و هوم يشت نداشتند و هوم [eaten away by worms] اين دين  
 بنده اين کتاب با قدری هوم آورده بود بسرکار زبده انجمنان و سر  
 گروه بهدينان و قهره يزدان پرستان ناپانه بهائي ابن فردوس برين  
 اشيان بهدين بهيم جي سپرد که هر که خواند اياف آموزاد  
 اياف پزين کتاب اين دين بنده را به نيکفامي و اشورواني ياد کند چون  
 اين کتاب با همراه در بنده مندي برده بودم باين شروط که وقتي روانه  
 ولايت شوم بدست بهدين ارجمنده خورشيد جي اين بهشتی روان  
 جي جي حکيم [eaten away] آن بدست ناپانه بهائي برساند و در روز  
 آشتاد (ماه مبارک) فروردين کتاب بدست عزيز القدر خورشيد جي  
 سپرد در جهاز روانه ولايت کرديد لهذا بر انجمنان ظاهر باشد که  
 گويا آن صحبت که عزيزان یک رنگ بر حقير کرده اند بهدين جي جي  
 بهائي اين بهشتي روان جمشيد جي و خورشيد جي اين مرحوم  
 جي جي حکيم و بنا بهائي جي خصوصاً خورشيد جي اين وزير  
 کردند تا به مشتعلقان معلوم شد











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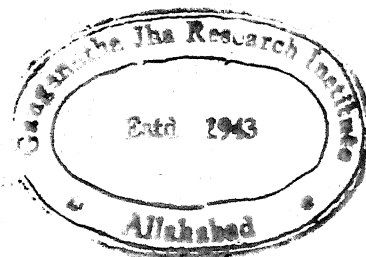
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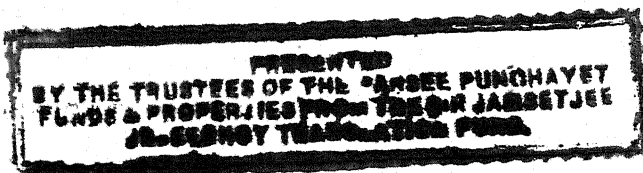
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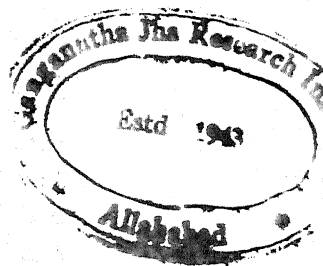
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## TRANSLATION OF THE APPENDICES.

### A (MS. 3).

Completed with good wishes and in happiness and delight in accordance with the custom of Persia [*vilāyet*] on the auspicious day Daepdin of the propitious month Farvardin in the year 1093 of Yazdagard, son of Shehriar. I, the servant of the faith, Dastur Jamasp Dastur Hakim Dastur Ardeshir had brought this book of Frehvehrām Yasht from Persia [*vilāyet*]. It was 1000 years since a body of the Parsis had emigrated into India but they had not got the Frehvehrām [Farvardin] Yasht and Hōm..... This servant of the faith who had brought this book with a quantity of Hōm entrusted it to the best leader of the congregation, the chief of the body of the Behedins and the guide of the Yazdân-parast [*i.e.*, worshippers of God] Nanabhai, son of Behdin Bhimji, residing in the supreme heaven, so that whoever might read it, or learn from it, or make a copy of it might remember this servant of the faith as possessing good repute and of a heavenly soul. I had taken with me this book to the city of Bombay with this provision that when I would start for Persia [*vilāyet*], I [might deliver it]<sup>1</sup> unto the hands of the distinguished Behdin Khurshedji, son of the deceased<sup>2</sup> Jiji Hakim, in order to hand it over to Nanabhai and on the day Astad of the auspicious month Farvardin this book was delivered into the hands of my worthy friend Khurshedji and (this servant of the faith) embarked on board a ship for Persia. Now let it be known to the congregations (of Zoroastrians) that the faithful dear ones who have thus shown affection unto this humble one are Behdin Jijibhoy, son of the deceased<sup>2</sup> Jamshedji and Khurshedji son of the late Jiji Hakim and Nanabhaiji—particularly it was so much<sup>3</sup> displayed by Khurshedji, that it might be declared unto the dear ones<sup>4</sup>.

<sup>1</sup> Some such words as given in the brackets are required to complete the sense, as part of the text hereof is eaten away by worms.

<sup>2</sup> *Lit.*, of a heavenly soul.

<sup>3</sup> Per. این قدر [See Errata].

<sup>4</sup> مشتبهان for مشتبهان of the text: or the word may be مشتبهان



## B (MS. 8).

Completed with good wishes and in joy and delight, on the day Khordad of the *Vehijak* month Farvardin of the Parsi year, 941, in the town of Navsari of the land of India, this book of the Avesta Visparad with Nirang, and with happiness and victory for the readers<sup>1</sup> and reciters of this Avesta with many good nirangs and the nirang of the Dō-homāst. I, the servant of the faith, Ashdin Kaka Dhampal Lakhmidbar Ervad wrote it for my own possession so that it may be used for 150 years; and after 150 years it may be entrusted to my children who may be the upholders of religion, praisers of piety and doers of good deeds. I wish that those who read, recite, learn and celebrate (their Yasna) from this book may remember me and after my death hold my soul worthy of a *Patet* (i.e., penitential prayers) and make me participate in the good works they perform themselves. *Staomi Ashem. Nāisimi Daevō*: I praise righteousness, but I renounce the *daevas*. *Azō pantāō* ..... There is only one way of righteousness; all others are no (proper) ways.

## C (MS. 15).

Completed with good wishes and in joy and delight. I, servant of the faith, Khuro Anushak-rubān Rustom Shehriar Mahvindat Vahram Mehravan wrote it and have let it forth. I have copied it from the manuscript of the heavenly-destined and immortal-souled Siavaksh Shehriar Ardeshir—may his soul be holy! He who reads it, learns from it, makes a copy of it or performs a good Ijishna from it may remember us with a good name and as having pious souls. May he then have his material existence renowned on this earth and his soul holy in the next. May it be so; may it still be so. May this be in accordance with the wishes of the Yazads and Amshaspands.

(F. 324): Completed, with good wishes and in joy and delight, and with happy fortune and auspiciousness and in a propitious moment, this Avesta Yasht [i.e., Yasna], and Visparad with Nirang, of true invocation. I, servant of the faith, Khuro Nosher-

<sup>1</sup> *Nigiritārān*, observers, used for *Karītūtārān*, readers (see just below). In the MS. the first character N is latterly supplied.

van Rustom Shebriar Mahvindat Vahram Meheravan Noshervan Rustom Sheriar Vahram Dahishnayâr Meheravan wrote it and have let it forth. I have written it in the happy land of Turkabad of the district of Yazd in the region of Khaniras (and completed it) on the day Adar of the month Avan, in the year 987 of Yazdagard, the King of Kings, the descendant of Khusro, the King of Kings, son of Ormazd. I have read it. He who reads it, or learns from it, or makes a copy of it, or performs an Ijishna from it may remember me with good name and as having a holy soul. May he then have his material existence renowned in this world and his soul holy in the next. He who tarnishes <sup>1</sup> the name of me who am the writer, through this (my writing)—he who tarnishes it—will have his bodily existence of evil repute on this earth and his soul wicked in the next, and I will be his accuser before the Judge Auharmazd, the Lord. I, the servant of the faith, Khusro Noshervan, am leaving<sup>2</sup> this manuscript of the Vendidad with Nirang to the Dasturs, Ervads and Mobeds of the land of Hindustan, so that they may use it with piety, humility and righteousness, and perform their Yasna from it. *Aēvō pantāō yō asahē*.....There is only one way—that of righteousness ; all others are different ways.

D (MS. 16).

Completed with good wishes and in joy and delight. I wrote this Avesta Yasht [*i.e.*, Yasna] with Nirang: may it be full of invocation. I am letting it forth on the day Zâmyâd of the month Avan, in the year 1090 after the 20th year of Yazdagard, the King of Kings, son of Shebriar. I wrote it,—I, the servant of the faith, Rustom Gushtasp Ardeshir Gushtasp for the sake of perpetuating the name (*niktîz-i nâmgânak*) of my son Vahrom Rustom Gushtasp Ardeshir. May every one who recites it, or learns from it, or performs the Yasna-service from it, or makes a copy of it remember the soul of Vahrom Rustom and me who am the writer with piety and good name. May they make us participate in their work of piety which they put into practice,

<sup>1</sup> *Ostarēt* (cf. Persian *suturdan*).

<sup>2</sup> *Avadîk* (cf. Arabic عَادَ, *ʿād*.)

so that we may pronounce blessings on them therefor. I wish that those of the good religion, when they read this book and find any word omitted or incorrect, may correct it so that the Amshaspands and the Frohars of the holy may help their persons and souls in this and the next world, and they may be happy. As this world is transitory, nothing whatever remains therein except good name because it is said in the Gathas : *Ushtā ahmāi yahmāi ushtā kahm-āichit*. Happy is he whose own happiness is for any one whatever, that is, every man is happy from his happiness.

E (MS. 19).

In the name of the Creator Auharmazd.

In the name of God, the Lord Auharmazd, the Creator, the Good and Virtuous, the Greatest of the Spiritual Beings, and of the Amshaspands and of other spiritual angels and terrestrial angels, givers of various good things, prosperity, victory, health, healing, lustre, glory and benefit to all good men. May there be propitiation and praise, power and strength, and might and victory of the Creator Auharmazd, the virtuous Lord, the greatest and the most beneficent of the spiritual and terrestrial beings and of the Amshaspands, the good rulers and good dispensers, and of the good Mazdayasnian religion, and of the good, powerful and beneficent Fravashis of the holy, and of all the spiritual Yazads and of all the terrestrial Yazads. Thanksgiving be unto the good and holy Creator.

May there be destruction, affliction, torment, extinction, and decay of the wicked Ahriman, of the *daevas* and *drujas*; of the sorcerers, the *pairikās*, the tyrants, the *kiks*, the *karaps*, the vile and all the sinners, inasmuch as the Lord Auharmazd, the greatest and the most beneficent of the spiritual beings, has, at the beginning of the world, moulded, created and produced in purity, from His own body, the Amshaspands and all the Yazads, and the good Mazdayasnian religion for the creation and continuation of His own creatures, and for dispelling the antagonism and opposition to His creatures, and for annihilating Ahriman, the

*daevas* and every evil influence and vileness, and for producing the resurrection and the future body. He Himself made clearly manifest the undoubtedness and reality<sup>1</sup> of the pure and good Mazdayasnian religion and declared it unto Zartosht Spitamân for propagation, and from Zartosht Spitamân it came unto the assembly of the Poiryotkaeshân high-priests, and from the Poiryotkaeshân high priests it has reached consecutively unto the Dasturs and even our Behdins.<sup>2</sup>

Every one should authoritatively speak, make manifest and even write a great deal about the good Mazdayasnian religion and its original lore from whatever knowledge and wisdom (he possesses) thereof, for the information of every one who believes in the religion of God. He should also make specially manifest these things, viz., the creativeness and victory of Auharmazd and the Amshaspands, and the power, strength, straightness<sup>3</sup> of all the Yazads and of the pure and good Mazdayasnian religion.

It is for this reason that I, the servant of the faith, Ervad Hoshang Shiavakhsh Shehriar Bakhtafriid Shehriar wrote this, for similar deliberation, from the copy of Ervad Mehervan Spento-dât Meheravan, and that from the copy of Ervad Mahpanah Azadmard, (son) of the protector of so many (*chandân*) from the district of Kazherun—a virtuous and distinguished<sup>4</sup> man, without doubt of the religion and the soul, and of a virtuous desire for the Yazads and the good, viz., Rustom, Dâd-Auharmazd, Naodarakht<sup>5</sup> of the happy land of Ispahan, and of the town of Varjuk of the Rut-dasht district. The immortal Farnbag Sroshyar had himself written a copy—the Avesta from one copy and the Zand from another copy—for the sake of<sup>6</sup> the immortal-souled Mahyar Farokhzad from the same

<sup>1</sup> Reading *aitih* for *aitânih*.

<sup>2</sup> *Anshûtân*, men, i.e., laymen.

<sup>3</sup> *Sahîgh* : or, *Sâigih*, protection.

<sup>4</sup> *Avarmândik*, superior, distinguished.

<sup>5</sup> Cf. modern Persian Naodar or Naozar. Dr. West : 'a new plant.'

<sup>6</sup> *Jâtak-i* (cf. Persian *jâda*), i.e., for preserving the memory of. Dr. West reads *dâtako*, production.

salubrious place of the district of Kazherun and the immortal-souled<sup>1</sup> Mahvindat Naremahān Vahram Meher (-avān) (had made), from the same copy, another copy at the request of the victorious Abu-Nasr<sup>2</sup> Mardshād Shāpur from the happy land of Shiraz<sup>3</sup>.

(May there be) increase of the Manthra-spenta ; progress and glorification of the good religion of the Mazdyasnians ; power and victory of Auharmazd, the Amshaspands, the other spiritual and terrestrial Yazads and the holy Frohars ; complete gratification of one's wishes ; the health of the body and long life of the soul ; prosperity, fame, progeny, lineage, exaltation and probity of the worldly beings ; the piety of one's own soul ; friendship with all the good and the worthy and the knowledge and wisdom of every one about the might and superiority and victory of Auharmazd, the Amshaspands and other Yazads.

For the sake of the pure and good Mazdayasnian religion, the Avesta and Zand Yasht [*i.e.*, Yasna] as (contained) in the important, admirable and correct Avesta and many things about the wonderfulness, greatness, power, victory, vigour, strength and might of Auharmazd and the Amshaspands, and of the religion and the soul, which is evident thereby, should be written as excellently and well as possible, with explanation (*dōgān*) of every *hā* and *kardā* of the Avesta ; and it is even essential that all good persons associated with the Yazads should observe it, read it and make use of it.

One should know and write, as remedially<sup>4</sup> as possible, about the existence of God and of the religion and the soul, the destructibility of the wealth of this world and the indestructibility of the wealth of the spiritual world, the account of the three nights (after death), the passage over the Chinvat Bridge, the resurrection and the future body ; and about the seduction and every criminality of Ahriman and the demons, about the non-existence of Ahriman and

<sup>1</sup> *Anushak-rubān*, for *anushak* 𐬨𐬀.

<sup>2</sup> West : *abū-nigir*, father-observing, *i.e.*, dutiful.

<sup>3</sup> For the translation of the last two sentences, see West : *Grundriss der iran. Phil. : Die Pahlavi Litteratur* (Band II), pp. 84-85.

<sup>4</sup> *Hūchārīhā* ; or *Hanjārīha* (*cf.* Persian *hanjār*), straightforwardly ; lawfully.

the demons, and about taking cognizance and being mindful of the final day and of the radiance, comfort and excellence of heaven.

As a testament unto thee who possessest this book, I say that Auharmazd, the Amshaspands, the virtuous angels Meher, Sraosh and Rashna, the good Mazdayasnian religion and every good spiritual being have informed me and mine thus: "Do not impart this Avesta and Zand unto any one except that person who is chosen and well-acquainted with industry, regard for religion and the practice of religion"; because the man who is steadfast in this lore<sup>1</sup> about the Yazads should (alone) listen<sup>2</sup> to it. It is said in the Avesta: "Do not teach the Manthra to the highly-destructive<sup>3</sup> heretic as he is not the furtherer of the Mazdayasnian religion." Do not impart (this Avesta and Zand) to wolves and robbers, as the teeth of the wolves would tear<sup>4</sup> it to pieces. If you teach the Manthra to a man who is not steadfast in the lore<sup>1</sup> of the Yazads, it will be just like this that you will be torn to pieces by wolves' teeth; and if you abstain strictly, in this manner, from entertaining doubts about the lore<sup>1</sup> of the Yazads and occupy yourself with keeping the religion and your soul in mind, then you will not receive any injury to your body, and torment and affliction to your soul. May there accrue comfort and delight to your person, exalted renown to your children and relatives, and celebrity, radiance and piety to your soul!

(F. 296): Completed, in happiness and victory, this Zand Yasht (*i.e.*, Yasna) on the beneficent day Vât of the victorious month Amerdad, of the year 864 after Yazdagard, the King of Kings. I, the servant of the faith, Hoshang, Shiavakhsh Shehriar Bakhtafriid Shehriar Vahram Khosrushah Noshervan wrote it and am letting it forth for my own possession and for that of my children. Every one who reads it, learns it or makes a copy of it will (after my death) perform *patet*<sup>5</sup> for the sake of me who am the writer so that I may

<sup>1</sup> *Lit.*, treasure (*chabûn*),

<sup>2</sup> *Gush-vashâtan* (*cf.* Pers. *Gush gushâdan*).

<sup>3</sup> *Avar-anâvtâr* (*cf.* *anâvtân*, to subdue, to destroy).

<sup>4</sup> *Randânâe* (*cf.* Pers. *randânâdan*).

<sup>5</sup> *i.e.*, offer penitential prayers.

pronounce blessings on him. He who tarnishes<sup>1</sup> my name through this (book of mine) is not worthy of a pious gift (*ashôddât*). If he tarnishes (my name) I shall be his accuser before the Judge Auhamazd, the Lord.

**F** (MS. 31).

I, Mobed Khorshed, son of Edal, son of Rustom Kayâmdin Barjor Aderbad Kaikobad Mahyar, inhabitant of the auspicious city of Surat, wrote it and am leaving it in the auspicious land of Mumbâik (*i.e.*, Bombay) of the Kokan district, in the court of the Amshaspands and under the protection of the Atash Vaharam.

**G** (MS. 50).

For translation, *see* S.B.E., Vol. XXIV, Introd., pp. 18-19.

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<sup>1</sup> *Ostarêt* (*cf.* Pers. *suturdan*).



# ERRATA AND CORRIGENDA.

119

| Page. | Line. | Incorrect.                    | Correct.                    |
|-------|-------|-------------------------------|-----------------------------|
| 13    | 15    | Mahvindad, Vâhram, Meheravan. | Mahvindad Vâhram Meheravan. |
| 74    | 2     | Hakimi.                       | Hakim.                      |
| 87    | 3     | بنده                          | بنده                        |
| "     | 8     | قدرة                          | قدرة                        |
| "     | 18    | اين قدر                       | اين قدر                     |
| 88    | (B) 4 | 1916                          | 1916                        |
| "     | (C) 3 | مستند                         | مستند                       |
| "     | (C) 4 | 1916                          | 1916                        |
| 89    | 1     | Remove brackets.              |                             |
| "     | 5     | 1916                          | 1916                        |
| 92    | 12    | 1916                          | 1916                        |
| 93    | 3     | س                             | س                           |
| "     | (G) 2 | س                             | س                           |
| 94    | 25    | Krus Faribuz.                 | Kaus Fariburz.              |
| 100   | 6     | Gumâui.                       | Gumâni.                     |

## ERRATA AND CORRIGENDA.

## MSS. Nos. 10 and 11.

The year A.Y. 1111 as given here in both these MSS. is clearly a mistake. Dastur Erachji who has transcribed these MSS. gives in No. 10 the date of the original transcription thus :—

در سال یک هزار و صد و هفت و چهار [A.Y. 1111] and in No. 11 the date of the original transcription stands thus :—

در سال یک هزار و صد و هفت و چهار [A.Y. 1211].

Both these dates are not correct, as Dastur Rustom, the original scribe, died in A.Y. 1206. Perhaps, omitting the figure for 'seven' as given in MS. No. 11, we might take the year to be 1204. It may be here stated that another copy of both these MSS. made by Dastur Erachji for Mr. K. R. Cama bears this wrong date A.Y. 1111 [See MS. No. 49 of the K. R. Cama Institute].

## MS. No. 90.

It may be stated that, the date of the MS., viz., 1003, is given in Gujarati and the third figure from the left, i.e., the second cipher, has its enclosed portion filled up with ink.

## MSS. Nos. 103, 104.

The name of the actual writer of these MSS. of Darab Hormazdiyar's Rivayet cannot be stated with certainty. Rustom Maneck's name [see p. 70 of this Catalogue] is appended only to the Rivayet of Nariman Hoshang embodied in these MSS. wherein A.Y. 1103 is given as the *sāl-i-manqāl* and A.Y. 1104 as *sāl-i-naql*, i.e., Nariman's Rivayet was perhaps originally written by some one in A.Y. 1103 and this was again transcribed in A.Y. 1108 by Rustom Maneck. At least, this is the opinion arrived at by Dr. Jivanji J. Modi in his account of this MS. given on p. 49 of his "Introduction to Darab Hormazdiyar's Rivayet," because this colophon is given not at the end as is usually the case, but in the body of the text. Dastur Rustomji Kekobadji Mulla Feeroz, referring to this Rivayet of Darab Hormazdiyar, says in his *Adar Khoreh*, published in A.Y. 1216, that it was transcribed by Dastur Rustomji Maneckji Sanjana in A.Y. 1168.